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By Rev. M. Maher, S.J.

BOOKS FOR CATHOLIC SOCIAL STUDENTS

(SECOND EDITION)

(February, 1912)

[The following Lists have been drawn up by the Central Committee of the Catholic Social Guild for the benefit of the Members and of Catholic Students of Social Science.]

I. GENERAL LIST.

1. LEO XIII. **The Pope and the People** (Select Letters and Addresses on Social Questions). With Preface by C. S. DEVAS. Catholic Truth Society, 69 Southwark Bridge Road, London, S.E. 2s. net ; wrapper, 1s. net (by post, 3d. extra).
2. DEVAS, C. S. **Social Questions and the Duty of Catholics.** Catholic Truth Society. Wrapper, 3d.; cloth, 6d. net (by post, 4d. and 7d.).
3. — **The Key to the World's Progress.** Longmans. 6d. net.
4. CRAWFORD, V. M. **Ideals of Charity.** Sands & Co., 15 King Street, Covent Garden, London. 1s. net.
5. PLATER, REV. C., S.J. **Catholic Social Work in Germany.** Sands & Co. 1s. net.
6. STANG, RT. REV. W. (Bishop of Fall River). **Socialism and Christianity.** Benziger Bros., New York. \$1.00 net.
7. **Social Work for Catholic Lay Folk.** (Papers by ABBOT GASQUET, CANON BARRY, and others.) C.T.S. 1s.
8. MAUDE, W. C. **The Religious Rights of the Catholic Poor** New edition. Catholic Truth Society. Wrapper, 3d. . cloth, 6d. net (by post, 4d. and 7d.).
9. **Catholic Social Guild Pamphlets.** Two series, 1s. each. Catholic Truth Society.

10. CUTHBERT, FR., O.S.F.C. **St. Francis and You.** Catholic Truth Society. Wrapper, 3d.; cloth, 6d. net (by post, 4d. and 7d.).
11. **The Catholic Social Year Book (1911 and 1912).** Wrapper, 6d. net; cloth, 1s. net (by post, 8d. and 1s. 3d.); or, bound with **Handbook of Charities**, 1s. 6d. net.

II. BOOKS FOR STUDY CLUBS.

1. The books recommended in the General List (I.).
2. RICKABY, REV. JOSEPH, S.J. **Political and Moral Essays** (especially the first Essay of 171 pp. on "The Origin and Extent of Civil Authority"). Benziger Bros., New York. \$1.50 net.
3. CUTHBERT, FR., O.S.F.C. **Catholic Ideals in Social Life.** Art and Book Co., Cathedral Precincts, Westminster. 3s. 6d. net.
4. ANTOINE, CHARLES, S.J. **Cours d'Economie Sociale.** Paris : Alcan. 9 fr.
5. TURMANN, MAX. **Le Développement du Catholicisme Social depuis l'Encyclique "Rerum Novarum."** Paris : Alcan. 6 fr.
6. GOYAU, GEORGES. **Le Pape, les Catholiques et la Question Sociale.** Paris : Perrin. 3 fr.
7. — **Autour du Catholicisme Social.** 4 vols. Paris : Perrin. 3 fr. 50 each volume.
8. RYAN, J. A. **A Living Wage.** Macmillan, London. 4s. 6d. net.
9. GARRIGUET, L. **Régime de la Propriété. Régime du Travail.** 2 vols. Paris : Bloud. 3 fr. 50 each volume.
10. — **La Valeur Sociale de l'Évangile.** Paris : Bloud. 3 fr. 50. For English translation see No. 20.
11. MING, JOHN, S.J. **The Characteristics and the Religion of Modern Socialism.** Benziger Bros., New York. \$1.50 net.
12. — **The Morality of Modern Socialism.** Benziger Bros., New York. \$1.50 net.
13. CATHREIN, VICTOR, S.J. **Socialism.** Benziger Bros. \$1 net.
14. **The Catholic Church and Labour.** Catholic Truth Society, 69 Southwark Bridge Road, London, S.E. 1s. (by post, 1s. 3d.).

15. **Catholicism and Socialism.** Catholic Truth Society. Two series, 1s. each (by post, 1s. 3d.).
16. **Manuel Social Pratique.** *Action Populaire*, 5 Rue des Trois-Raisinets, Reims. 3 fr. 50.
17. SANGNIER, M. **Discours.** Paris: Au Sillon, 34 Boulevard Raspail. 2 vols., each 5 fr.
18. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d.; also for members of C.S.G. only, 3s. 3d., post free; apply to Mrs. Crawford, 105 Marylebone Road, N.W.
19. SCHRIJVERS, J. **Handbook of Practical Economics.** Sands & Co. 5s.
20. GARRIGUET, LÉON. **The Social Value of the Gospel.** Edited by the Right Rev. Mgr. Parkinson. Catholic Truth Society. 2s. 6d.

The above are all by Catholic writers. Among books written by non-Catholics we may recommend the following: MASTERMAN'S **Heart of the Empire** (Unwin, 2s. 6d.); ROWNTREE'S **Poverty** (Macmillan, 1s. net); C. BLACK'S **Sweated Industries** (Duckworth, 3s. 6d. net); SHADWELL'S **Industrial Efficiency** (Longmans, 6s.); **Women's Work and Wages**, by CADBURY, MATHESON, and SHANN (Unwin, 1s.); **Towards Social Reform**, by CANON and Mrs. BARNETT (Unwin, 5s.); **Working Lads' Clubs**, by RUSSELL and RIGBY (Macmillan, 5s.); **The Workers' Handbook**, by TUCKWELL and SMITH (Duckworth, 3s. 6d.); **Unemployment, A Problem of Industry**, by W. H. BEVERIDGE (Longmans, 7s. 6d.); **History of the English Agricultural Labourer**, by W. HASBACH (King, 7s. 6d.); **The Condition of England**, by C. F. G. MASTERMAN (Methuen, 6s.); **Clubs and Club Work among Working Lads and Men**, by STEFFENS (E. Stock). 1s.

Members of Study Clubs are strongly recommended to take in **Progress**, a sixpenny quarterly (4 Tavistock Square, London, W.C.), which contains an admirable bibliography of current social literature, and notices of social and economic works of interest to Catholics are to be found in **Catholic Book Notes**, the penny monthly organ of the Catholic Truth Society. The **Handbook of Catholic Charitable and Social Works** (Catholic Truth Society, wrapper, 1s. net; cloth, 1s. 6d. net) should be in the hands of all who wish to combine work with study. The annual **Guide Social** (Lecoffre, Paris, 3 fr.) gives valuable information about Catholic Social work abroad.

III. BOOKS FOR PRIVATE STUDY.

The following suggestions are intended for beginners who are anxious to acquire some knowledge of social questions, but are left to their own resources and desire initial guidance.

All the books recommended on List I (omitting Bishop Stang's book) may be obtained for about seven shillings. Of these, **Ideals of Charity** might be read first by women students, **Catholic Social Work in Germany** by men. These will probably give an initial interest in the subject and encourage further study. The next step might be to read carefully through Pope Leo's Encyclical on the Condition of the Working Classes (**Rerum Novarum**) in **The Pope and the People**, also published separately by the C.T.S. as a penny pamphlet. As helps to a first reading we recommend DEVAS'S **Social Questions and the Duty of Catholics** (Catholic Truth Society, wrapper, 3d. ; cloth, 6d.) and MANNING'S **Leo XIII on the Condition of Labour** (C.T.S., 1d. net). Bishop Stang advises priests to read through this Encyclical carefully and in parts four times every year.

The student may then consult the **Handbook of Catholic Charitable and Social Works** (C.T.S., 1s.) and the **Catholic Social Year Book** (C.T.S., 6d. net, or cloth, 1s. ; by post, 8d. and 1s. 3d.) and learn something of the existing conditions of Catholic social work in England and methods of co-operating with it. For it is presumed that the private study here in question will be associated with some kind of practical work.

In approaching the study of ECONOMICS, it is well to begin with a brief survey of actual economic conditions rather than with general theory. This survey may be fitly introduced by such a book as CUNNINGHAM AND MCARTHUR'S **Outlines of English Industrial History** (Cambridge University Press, 1904, 4s.). For present conditions of industry an excellent work is SHADWELL'S **Industrial Efficiency** (Longmans, 6s.), and, for a general description of social evils, MASTERMAN'S **Heart of the Empire** (Unwin, 3s. 6d. net) may be recommended. Other books of this description are suggested in List XII, and some of them will be found in any public library.

At this stage Pope Leo's Encyclical on the Condition of the Working Classes should be re-read, this time in conjunction with the other social encyclicals in **The Pope and the People** (C.T.S., 1s. and 2s.) ; the reader will thus begin to discover at

what points our modern social order is in conflict with Catholic principles.

DEVAS'S **Political Economy** (Longmans, 7s. 6d.) should then be taken. The student should work steadily through the large print, reserving the small print for a second reading. This will give a sufficient foundation for most practical purposes. Those who wish to carry their economic studies further may consult List IX.

Others, who find less attraction in a detailed study of economics, may prefer to make their reading centre round POLITICAL or SOCIOLOGICAL questions.

Among smaller books on politics we may mention COURTNEY'S **Constitution of the United Kingdom**, MAXWELL'S **English Local Government**, JENKS'S **History of Politics**, and TROTTER'S **Government of Greater Britain**, all published by Dent, price 1s. each. LOW'S **Governance of England** (Unwin, 3s. 6d. net) may be commended. For advanced students LOWELL'S **Government of England** (Macmillan, 17s.) has already become a classic, and should be found in all public libraries. For points where politics may touch Catholic doctrine, see some of the books in List VIII, such as HERGENRÖTHER'S **Catholic Church and Christian State** (Burns & Oates, 2 vols., 21s.) or RICKABY'S **Political and Moral Essays** (Benziger, 6s.).

With regard to sociological books, much caution is necessary, as the trend of much modern literature on Sociology is anti-Christian. ANTOINE'S **Cours d'Économie Sociale** (Paris : Alcan, 9 fr.), and GARRIGUET'S **Études de Sociologie** (Paris : Bloud : *Science et Religion Series*, 10 numbers, 6 fr.) contain useful matter.

It will be well for the student to study more in detail some SPECIFIC QUESTION which interests him, and his choice will naturally be determined by the possibilities of active work. Members of the Society of St. Vincent de Paul, Poor Law Guardians, and the like, will do well to follow the suggestions contained in List XIX (the Poor Law). Students living in the country and possessed of some local influence will find the subject of Housing and Rural Problems (List XVIII) well deserving of study. Good work may be done, especially by those who are brought across the poor in our large towns, by the study of the books recommended in List XVII (Wages and Sweating). The list of books on Temperance (XVI) will be found useful by priests and others engaged in combating our national crime. The remaining lists will suggest various other lines of study.

IV. BOOKS FOR BOYS' SCHOOLS.

1. The books recommended in the General List (I).
 2. QUINLAN, MAY. **My Brother's Keeper.** Catholic Truth Society. 1s. (by post, 1s. 3d.).
 3. — **In the Devil's Alley.** Art and Book Co. 3s. 6d. net.
 4. WHITEING, R. **Number 5 John Street.** Grant Richards. 3s. 6d.; wrapper, 7d. (Nelson.)
 5. SHERARD, R. **The White Slaves of England.** Bowden. 1s.
 6. HORGAN, J. J. **Great Catholic Laymen.** Irish C.T.S., 24 Upper O'Connell Street, Dublin. 4s. net.
 7. TYNAN, KATHARINE. **Father Mathew.** Macdonald & Evans. 2s. net.
 8. TAYLOR, IDA A. **The Cardinal Democrat.** Kegan Paul. 5s.
 9. BAZIN, RENÉ. **The Rising Corn.** Hodder & Stoughton. 6d.
 10. LE QUERDEC, YVES. **The Letters of a Country Vicar.** Heinemann. 5s.
 11. GIBBINS, H. DE B. **Industrial History of England.** Methuen. 3s.
 12. BLACK, CLEMENTINA. **Sweated Industry.** Duckworth. 3s. 6d.
 13. LOANE, M. **The Next Street but One.** Arnold. 6s.
 14. BELL, LADY. **At the Works.** Nelson. 1s.
 15. CUNNINGHAM, W. **An Essay on Western Civilization.** 2 vols. Clay. 3s. 6d. each.
 16. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d.
 17. **Jeunes Gens de France.** *Action Populaire*, 5 Rue des Trois-Raisinets, Reims, France. 2 fr. 50.
 18. PARR, OLIVE K. **Back Slum Idylls.** Washbourne. 2s.
 19. MALVERY, OLIVE C. **Baby Toilers.** Hutchinson. 2s. 6d.
 20. SHERARD, R. **Child Slaves of Britain.** Hurst & Blackett. 6s.
 21. URWICK, E. J. (ed.). **Studies of Boy Life in Our Cities.** Dent. 3s. 6d. net.
 22. **Trades for London Boys and how to Enter them.** Longmans. 9d. net.
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Y. BOOKS FOR GIRLS' SCHOOLS.

1. The books recommended in the General List (I).
2. CECILIA, MADAME. **Labourers in God's Vineyard.** Washbourne. Boards, 1s.; cloth, 2s. net.
3. QUINLAN, MAY. **My Brother's Keeper.** Catholic Truth Society. 1s. (by post, 1s. 3d.).
4. — **In the Devil's Alley.** Art and Book Co. 3s. 6d. net.
5. BLACK, C. **Sweated Industry.** Duckworth. 3s. 6d. net.
6. ZAMOYSKA, *COUNTESS. **Ideals in Practice: with some account of Women's Work in Poland.** Art and Book Co. 2s. net.
7. **Women in Industry** from seven points of view. Duckworth. 2s. 6d. net.
8. TUCKWELL and SMITH. **The Workers' Handbook.** Duckworth. 3s. 6d.
9. CECILIA, MADAME. **Girls' Clubs and Mothers' Meetings.** Burns & Oates. 1s. 6d. net.
10. CADBURY, MATHESON, and SHANN. **Women's Work and Wages.** Unwin. 1s.
11. LE QUERDEC, YVES. **Letters of a Country Vicar.** Heine-
mann. 5s.
12. CADBURY and SHANN. **Sweating.** Headley. 1s. 6d. net.
13. ALDEN and HAYWARD. **Housing.** Headley. 1s. 6d. net.
14. ALDEN, M. **Child Life and Labour.** Headley. 1s. 6d. net.
15. **Trades for London Girls and how to Enter them.** Long-
mans. 9d. net.
16. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d. net.
17. **Françaises.** *Action Populaire*, 5 Rue des Trois-Raisinets,
Reims, France. 2 fr. 50.
18. **Jeunes Filles de France.** *Action Populaire.* 2 fr. 50.
19. **Brochures Périodiques de l'Action Populaire**, Nos. 15, 59,
91, 94, 104, 119, 127, 140, 153, 170, 180, 184, 186, 191, 194.
Reims. 25 centimes each.
20. TURMANN, MAX. **Initiatives Féminines.** Paris: Lecoffre.
3 fr. 50.
21. LUGAN, A. **L'Enseignement Social de Jésus.** Paris: Bloud.
3 fr.

The older girls should be urged to read **The Crucible**, a quarterly Magazine for Catholic Women, edited by Miss MARGARET

FLETCHER, President of the Catholic Women's League. Subscriptions, 5s. per annum, to be sent to the Editor, 89 Woodstock Road, Oxford.

VI. BOOKS FOR SEMINARIES AND THE CLERGY.

The books marked with an asterisk are recommended for the Priest's private library. To these should be added ANTOINE'S **Cours d'Économie Sociale**, and DEVAS'S **Political Economy**, from List II, as well as all the books on List I.

1. The books recommended on Lists I and II.
- *2. VERMEERSCH, A. **De Justitia et Jure**. Paris : Lethielleux. 7 fr.
3. MEYER, T. **Institutiones Juris Naturalis**. Fribourg : Herder. 2 vols. 17s.
4. CASTELEIN. **Droit Naturel**. Paris : Lethielleux. 10 fr.
5. BRANTS, V. **Les grandes Lignes de l'Economie Politique**. Louvain (20 Rue de Namur) : Peeters. 10 fr.
6. PALGRAVE, R. H. I. **Dictionary of Political Economy**. Macmillan. 3 vols. 21s. net each.
7. SCHRIJVERS, J. **Handbook of Practical Economics**. Sands & Co. 5s.
- X 8. ASHLEY, W. J. **Introduction to English Economic History and Theory**. Longmans. Part I., 5s.; Part II., 10s. 6d. (A serious work for advanced students. Marks some approach towards Catholic principles, but requires to be read with caution.)
9. HOBSON, J. A. **The Industrial System: An Enquiry into Earned and Unearned Increment**. Longmans. 7s. 6d. net.
- *10. GIBBINS, H. DE B. **Industrial History of England**. Methuen. 3s.
11. LOWELL, A. LAWRENCE. **The Government of England**. Macmillan. 17s.
12. LOW, S. **The Governance of England**. Unwin. 3s. 6d. net.
13. WEBB, S. and B. **Industrial Democracy**. Longmans. 12s. net.

14. **BOOTH, C. Life and Labour of the People in London.** Macmillan. 17 vols. 8os. (At least the third series—Religious Influences—and the final volume—Social Influences and Conclusion—should find a place in every large Catholic library.)
- X*15. **Report of the Royal Commission on the Poor Law.** Wyman. 8vo edition. 3 vols. 4s. net. (For other books on the Poor Law, see List XIX.)
- X 16. **SCHMIDT, C. The Social Results of Early Christianity.** Pitman. 3s. 6d. net. (Translated from the German work by a Professor of Theology at Strasburg. Sound and useful.)
17. **MENGER, A. The Right to the Whole Produce of Labour.** Macmillan. 4s. 6d.
18. **BLISS, W. D. P. A Handbook of Socialism.** Sonnenschein. 3s. 6d. (A useful popular handbook by a Socialist.)
19. **RAE, J. Contemporary Socialism.** Sonnenschein. 5s.
20. **NICHOLSON, J. S. Historical Progress and Ideal Socialism.** A. & C. Black. 1s. 6d.
21. **SCHAEFFLE, A. Quintessence of Socialism.** Sonnenschein. 2s. 6d.
22. — **Impossibility of Social Democracy.** Sonnenschein. 3s. 6d.
23. **MALLOCK, W. H. A Critical Examination of Socialism.** Murray. 1s.
24. **NITTI, F. S. Catholic Socialism.** Sonnenschein. 1os. 6d. (Out of print, but a copy may easily be picked up for about 4s. Useful if used with caution; but unsound in theory and often inaccurate in fact.)
- *25. **Prêtres de France: Monographies sociales inédites.** *Action Populaire*, 5 Rue des Trois-Raisinets, Reims. 2 fr. 50.
- *26. **GOYAU, G. Ketteler.** Paris: Bloud. 3 fr. 50.
27. **FONSEGRIVE, G. La Crise sociale.** Lecoffre. 4 fr.
- *28. **LUGAN, A. L'Enseignement Social de Jésus.** Paris: Bloud. 3 fr.
29. **LEFEBVRE, ABBÉ. Aux Dirigeants, Prêtres et Laiques.** Bonne Presse, Paris (Rue Bayard). 2 fr. 50.
30. **LEROY, H. J. Pages Sociales.** *Action Populaire*. 3 fr. 50.
31. **LE PLAY. La Reforme Sociale.** 3 vols. Paris: Alcan. 5 fr.
32. **DU MAROUSSEM, P. Les Enquêtes.** Paris: Alcan. 6 fr.

- *33. QUERDEC, YVES LE. **Lettres d'un Curé de Campagne** Paris: Lecoffre. 3 fr. 50.
- *34. — **Lettres d'un Curé de Canton.** Paris: Lecoffre. 3 fr. 50.
- 35. HITZE, F. **Die Arbeiterfrage.** Volksverein, M. Gladbach.
- 36. SCHAUB, F. **Die katholische Carites und ihre Gegner.** Volksverein 2.20 m.
- 37. HALDANE, J. B. **The Social Workers' Guide.** Pitman. 3s. 6d.

For other books in German, see Herder's Catalogue. Two volumes of Father H. PESCH's monumental work on economics have appeared, **Lehrbuch der Nationalökonomie**, published by Herder, Vol. I, 11.50 m. ; Vol. II, 17.60 m.

Some volumes in the series **Science et Religion** (Paris: Bloud) are very useful. An excellent monthly review is **Le Mouvement Social** (Burns & Oates, 18s. a year.) The sixpenny quarterly, **Progress**, published by the British Institute of Social Service, 4 Tavistock Square, London, W.C., is indispensable.

VII. BOOKS FOR MEN'S CLUBS.

- 1. The books recommended in the General List (I).
- 2. **The Catholic Church and Labour.** Catholic Truth Society, 69 Southwark Bridge Road, London, S.E. Two series. 1s. (by post, 1s. 3d.).
- 3. **Catholicism and Socialism.** Catholic Truth Society. Two series. 1s. each (by post, 1s. 3d.).
- 4. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d. ; also for members of C.S.G. only, 3s. 3d., post free, from Mrs. Crawford, 105 Marylebone Road, N.W.
- 5. SCHRIJVERS, J. **Handbook of Practical Economics.** Sands & Co. 5s.
- 6. TAYLOR, IDA A. **The Cardinal Democrat.** Kegan Paul. 5s.
- 7. HORGAN, J. J. **Great Catholic Laymen.** Irish C.T.S., 24 Upper O'Connell Street, Dublin. 4s. net.
- 8. CATHREIN, VICTOR. **Socialism.** Benziger Bros., New York. 4s. net. (Valuable for statement and criticism of Marxian Philosophy.)
- 9. MING, J. **The Characteristics and the Religion of Modern Socialism.** Benziger Bros., New York. 6s. net.

10. MING, J. **The Morality of Modern Socialism.** Benziger Bros., New York. 6s. net.
11. RYAN, J. A. **A Living Wage.** The Macmillan Co., New York. 4s. 6d. net.
12. SHADWELL, A. **Industrial Efficiency.** Longmans. 6s.
13. BLACK, CLEMENTINA. **Sweated Industries.** Duckworth. 1907. 3s. 6d. net.
14. CUNNINGHAM, W. **Western Civilization.** 2 vols. Cambridge University Press. 3s. 6d. each.
15. GIBBINS, H. DE B. **Industrial History of England.** Methuen. 3s.
16. POWER, M. **The Alcohol Case.** Hodge. 6d. net.
17. ALDEN and HAYWARD. **Housing.** Headley. 1s.
18. CADBURY AND BRYAN. **The Land and the Landless.** Headley. 1s.
19. ROWNTREE, B. S. **Poverty: A Study in Town Life.** Macmillan. 1s. net.
20. MUIRHEAD, J. H. **The Starting-Point of Poor Law Reform.** (Impartial analysis of rival reports of the Poor Law Commission.) King. 2s. 6d. (A 6d. edition of this book for Study Clubs may be obtained (by post 7½d.) from Mrs. Crawford, 105, Marylebone Road, N.W.)
21. ADLER, N., and TAWNEY, R. H. **Boy and Girl Labour.** Women's Industrial Council, 7 John Street, Adelphi, W.C. 1d.
22. STANG, BISHOP. **Socialism and Christianity.** Benziger Bros. \$1 net.
23. PREUSS, A. **The Fundamental Fallacy of Socialism.** Herder. 4s. 3d. (Especially recommended with reference to question of State ownership of land.)
24. — **The Case against Socialism.** (Brought out by the London Municipal Society.) G. Allen & Sons, 158 Charing Cross Road. 2s. 6d. net.
25. PATERSON, A. **Across the Bridges.** Arnold. 6s.

VIII. BOOKS ON POLITICAL AND SOCIAL THEORY.

- X 1. **The Pope and the People:** Select Letters and Addresses on Social Questions by Pope Leo XIII. Catholic Truth Society. Wrapper, 1s. ; cloth, 2s. (by post, 3d. extra).

2. RICKABY, J. **Political and Moral Essays.** Benziger. 6s.
3. ALLIES, T. **Church and State.** Burns & Oates. 5s.
4. HERGENKÖTHER, DR. **Catholic Church and Christian State.**
On the Relation of the Church to the Civil Power. 2 vols.
 Burns & Oates. 21s.
5. NEWMAN, J. H. **Letter to the Duke of Norfolk.** Longmans.
 3s. 6d.
6. LILLY, W. S. **First Principles in Politics.** Murray. 5s.
 net.
7. GOYAU, G. **Ketteler.** Paris : Bloud. 3 fr. 50.
8. FONSEGRIVE, G. **Morale et Société.** Paris : Bloud. 3 fr. 50.
9. CALIPPE, C. **Saint Paul et la Cité Chrétienne.** Paris :
 Bloud. 3 fr.
10. DEHON, L. **Les Directions Pontificales, politiques et**
sociales de S.S. Léon XIII. Paris : Bloud. 3 fr.
11. LUGAN, A. **L'Enseignement Social de Jésus.** Paris : Bloud.
 3 fr.
12. SERTILLANGES, A. D. **La Politique Chrétienne.** Paris :
 Lecoffre. 3 fr.
13. VOGELSANG **Extraits de ses œuvres.** 2 vols. Paris :
 Bloud. (*Science et Religion.*) 1 fr. 20.
14. MONTAGNE, P. **Études sur l'origine de la Société.** 3 vols.
 (*Science et Religion.*) 1 fr. 80.
15. SANGNIER, M. **L'Esprit Démocratique.** Paris : Perrin.
 3 fr. 50.

The above works by Catholic authors describe the relation of the Catholic Church to the civil power.

The following books on various aspects of political theory must be read with a certain amount of caution.

16. RALEIGH, T. **Elementary Politics.** Frowde. 1s. net.
17. JENKS, E. **History of Politics.** Dent. 1s. (Popular and
 attractive in style. Given to hasty generalizations.)
18. — **Law and Politics in the Middle Ages.** Murray. 12s.
19. LOW, S. **Governance of England.** Unwin. 3s. 6d. (Solid
 and reliable.)
20. BAGEHOT, W. **English Constitution.** Kegan Paul. 3s. 6d.
 (Brilliant and suggestive ; to be read with preceding.)
21. DICEY, A. V. **Law of the Constitution.** Macmillan.
 10s. 6d. net. (Interesting and reliable book for advanced
 students.)

22. SEELEY, J. R. **Introduction to Political Science.** Macmillan. 5s. (Valuable and stimulating. Emphasizes the connection between History and Politics.)
23. POLLOCK, F. **An Introduction to the History of the Science of Politics.** Macmillan. 2s. 6d. (A useful sketch.)
24. TASWELL-LANGMEAD, T. P. **English Constitutional History.** Stevens. 15s.
25. COURTNEY, LEONARD H. **The Working Constitution of the United Kingdom and its Outgrowths.** Dent. 1s. net. (A useful introduction.)

Few books on Sociology from a Catholic standpoint have appeared in English. Much useful matter will, however, be found in DEVAS'S **Key to the World's Progress** (Longmans, 6d., paper). The first half of ANTOINE'S **Cours d'Économie Sociale** (Paris: Alcan, 9 fr.), will make an excellent basis for future study. For an elementary treatment of the subject, we may recommend **Elements of Social Science and Political Economy**, by LORENZO DARDANO, translated by Rev. W. McLoughlin (Dublin: Gill & Co., 3s. 6d.).

IX. BOOKS ON ECONOMICS AND THE HISTORY OF INDUSTRY.

- X 1. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d. (Deserves careful study.)
2. SCHRIJVERS, J. **Handbook of Practical Economics.** Sands & Co. 5s.
- X 3. DARDANO, L. **The Elements of Social Science and Political Economy.** Translated from the Italian by Rev. WILLIAM McLOUGHLIN. Dublin: Gill & Son. 3s. 6d.
- X 4. ANTOINE, C. **Cours d'Économie Sociale.** Paris: Alcan. 9 fr.
- X 5. ASHLEY, W. J. **Introduction to English Economic History and Theory.** Longmans.
 Part I. The Middle Ages. 5s.
 Part II. The End of the Middle Ages. 10s. 6d.
 (A serious work for advanced students. Marks a considerable advance in the direction of Catholic principles, e.g., in the question of Usury. Sympathizes with our theory of just price. Should be read, but with caution.)

6. HOBSON, J. A. **Evolution of Modern Capitalism: a Study of Machine Production.** W. Scott. 6s.
7. — **Industrial System: an Enquiry into Earned and Unearned Increment.** Longmans. 7s.6d. (Recommended strongly.)
8. PRICE, L. L. **History of Political Economy in England from Adam Smith to Arnold Toynbee.** Methuen. 2s. 6d.
9. WARNER, G. T. **Landmarks of English Industrial History.** Blackie. 5s.
10. CUNNINGHAM and MCARTHUR. **Outlines of English Industrial History.** Cambridge University Press. 4s.
11. MENDER, A. **The Right to the Whole Produce of Labour.** Macmillan. 6s.
12. **Dictionary of Political Economy.** (Edited by R. H. I. Palgrave.) 3 vols. Macmillan. 21s. net each.
13. GARRIGUET, L. **Traité de sociologie d'après les principes de la théologie catholique. Régime de la propriété,** 1 vol. **Régime de travail,** 2 vols. Paris: Bloud, 7 Place Saint-Sulpice. 3 fr. 50 per vol. (A most important Catholic treatise on the basis of economics.)
14. MÉLINE, P. **Le travail sociologique.** (*Science et Religion*, Nos. 508-9.) Paris: Bloud. 1 fr. 20. (A very useful study of methods.)
15. COUSIN, L. **Catéchisme d'économie sociale et politique du "Sillon."** E. Vitte, Paris, 14 Rue de l'Abbaye. 2 fr. 75. (The manual of the French Catholic-Democrats.)
16. **Vocabulaire économique et social.** (*Actes Sociaux*, Nos. 42-7.) *Action Populaire.* Reims: 5 Rue des Trois-Raisinets. 2 fr. (Useful for French economic technical terms.)
17. RUSKIN, J. **Unto this Last and Munera Pulveris.** (*The World's Classics.*) 2 vols. in 1. Frowde. 1s. net. Or separately, 6d. each net. G. Allen.

The beginner should read first Nos. 1 or 2, then Nos. 6, 13, 9, and 12, in the order here given.

X. BOOKS ON THE CHURCH AND SOCIAL PROBLEMS.

I. SOCIAL ACTION OF THE CHURCH IN HISTORY.

1. LUGAN, A. **L'Enseignement Social de Jésus.** Paris : Bloud. 3 fr.
2. GARRIGUET, L. **The Social Value of the Gospel.** Catholic Truth Society. 2s. 6d.
3. SCHMIDT, C. **The Social Results of Early Christianity.** Pitman. 3s. 6d.
4. **The Catholic Church and Labour.** Catholic Truth Society. 1s.
5. WESTCOTT, B. F. **The Social Aspects of Christianity.** Macmillan. 6s.
6. DEVAS, C. S. **The Key to the World's Progress.** Longmans. 6d. net.
7. LILLY, W. S. **Christianity and Modern Civilization.** Chapman. 1s. 6d. net.
8. SABATIER, M. **L'Église et le travail manuel.** Paris : Bloud 60 centimes.
- X 9. GASQUET, F. A. **Parish Life in Mediæval England.** Methuen. 7s. 6d. net.
10. BREWER, J. S. Introduction to Vol. IV of **The Works of Giraldus Cambrensis**, in the *Rolls Series*. 10s.
11. BRENTANO, L. **History of Guilds.** Kegan Paul. 3s. 6d.

II. CATHOLIC SOCIAL IDEALS.

12. CUTHBERT, FR., O.S.F.C. **Catholic Ideals in Social Life.** Art and Book Co. 3s. 6d.
13. CRAWFORD, V. M. **Ideals of Charity.** Sands. Wrapper, 1s. ; cloth, 2s. 6d.
14. GOYAU, G. **Autour de la Question Sociale.** 4 vols. Paris : Perrin. 3 fr. 50 each vol.

III. CATHOLIC CHARITY.

15. SCHAUB. **Die Katholische Caritas.** München-Gladbach. Prussia : Volksverein. M. 2.20.
16. BAUDRILLART, A. **La charité aux premiers siècles du christianisme.** Paris. Bloud. 60 centimes.

For further references see the **Catholic Encyclopædia**, s.v. "Charity."

For the social action of the Church on the Continent during the last half-century, see List XI.

XI. BOOKS ON CATHOLIC SOCIAL WORK ABROAD.

I. GENERAL.

1. TURMANN, MAX. **Le Développement du Catholicisme Social depuis l'Encyclique**. Paris: Alcan. 6 fr. (This is an invaluable book, full of well-arranged information. Gives an account of the social legislation which has been promoted by Catholics. Should be in the hands of all students.)
2. **Guide Social, 1911**. 3 fr. Back numbers (1904-1910) of this useful Year Book may be procured for 12 francs from *Action Populaire*, 5 Rue des Trois-Raisinets, Reims, France.
3. **Année Sociale Internationale** is also published by *Action Populaire*. First issued 1910. 9 fr. (A monumental work of some 900 pages. Indispensable.)

Those who wish to keep in touch with current Catholic Social Work abroad may be referred to the monthly review, **Le Mouvement Social**. (*Action Populaire*, 21 fr. a year, post free.)

Some account of Catholic Social Work abroad will be found in such works as

4. RAE. **Contemporary Socialism**. Sonnenschein. 5s. net.

II. PARTICULAR COUNTRIES.

Belgium.

5. VERMEERSCH, A., S.J., and MULLER, A., S.J. **Manuel Social: La Législation et les Œuvres en Belgique**. 2 vols. Paris: Alcan. 12 fr. 50. (This great book, now in its third edition, covers the whole field, and should suffice for the requirements of most students.) The following are also well worth studying:—
6. CONTURIAUX, A. **Les Œuvres Sociales**. Namur: Delvaux. 3 fr. 50.
7. BEYAERT, CH. **Les catholiques belges et la question ouvrière en Belgique**. Paris: Lethielleux. 2 fr.

Germany.

8. BAZIN, G. **Windthorst, ses alliés et ses adversaires.** Paris : Bloud. 4 fr.
9. GOYAU, G. **Ketteler.** Paris : Bloud. 3 fr. 50.
10. — **L'Allemagne Religieuse.** 4 vols. Paris : Perrin. 3 fr. 50. each.
11. KROSE, H., S. . **Kirchliches Handbuch.** Freiburg : Herder. 8s.
12. PLATER, C., S.J. **Catholic Social Work in Germany.** Sands. 1s. net.
13. MAY, J. **Geschichte der General-Versammlung der Katholiken Deutschlands.** Cologne : Bachem.
14. Those wishing to study Catholic Social Work in Germany should get into communication with the **Volksverein für das katholische Deutschland**, München-Gladbach, Germany.

France.

15. TURMANN, MAX. **Au Sortir de l'École: Les Patronages.** 3 fr. 50.
16. — **L'Éducation Populaire.** 3 fr. 50.
17. — **Initiatives Féminines.** 3 fr. 50.
(The above books are published by Lecoffre, Paris.)
18. **Activités Sociales.** 3 fr. 50.
19. DE MUN, A. **Ma Vocation Sociale.** Paris : Lethielleux. 4 fr.
20. CLERCQ, V. DE. **Les doctrines sociales catholiques en France.** Paris : Bloud. 1 fr. 20.

The publications of *Action Populaire* will here be invaluable.

The following books are published by *Action Populaire* at 2 fr. 50 each :—

21. **Prêtres de France, Jeunes Gens de France (o.p.), Françaises, Jeunes Filles de France and Paysans de France.**

Switzerland.

22. CRAWFORD, V. M. **Switzerland To-day: a Study in Social Progress.** Sands. 1d. net.

For other countries see the **Année Sociale Internationale** above referred to, where Bibliographies will be found.

XII. BOOKS ON MODERN SOCIAL CONDITIONS (General).

A select list of books dealing with modern conditions in England. For special subjects see Lists XIV–XXI.

1. **Report of the Royal Commission on the Poor Law.** Wyman. 8vo. 3 vols. 4s.
 2. MASTERMAN, C. F. G. **The Condition of England.** Methuen. 1s.
 3. — (edited by). **The Heart of the Empire.** Methuen. 3s. 6d. net.
 4. ROWNTREE, B. S. **Poverty: a Study in Town Life.** Macmillan. 1s. net.
 5. BLACK, C. **Sweated Industry.** Duckworth. 3s. 6d. net.
 6. HIGGS, MARY. **Glimpses into the Abyss.** King. 3s. 6d. net.
 7. **Women in Industry: from Seven Points of View.** Duckworth. 2s. 6d. net.
 8. BELL, Lady. **At the Works.** Nelson. 1s.
 9. CADBURY, MATHESON, and SHANN. **Women's Work and Wages.** Unwin. 1s. net.
 10. SPENCER, M. **Social Degradation.** Student Christian Movement, 93 and 94 Chancery Lane, W.C. 1s. net.
 11. **Irish Rural Life and Industry.** Dublin: Hely. 3s. 6d. net.
 12. PEDDER, D. C. **Where Men Decay: a Survey of Present Rural Conditions.** Fifield. 1s. net.
 13. REASON, W. **Poverty.** Headley. 1s. net.
 14. NORTHROP, W. B. **Wealth and Want.** Griffiths. 5s. net.
 15. LEWIS, G. R. **The Stannaries: a Study of English Tin-Miners.** Constable. 6s. net.
 16. HOWARTH and WILSON. **West Ham: a Study in Social and Industrial Problems.** Dent. 6s. net.
 17. SHERWELL, A. **Life in West London.** Methuen. 2s. 6d.
 18. PONSONBY, A. **The Camel and the Needle's Eye.** Fifield. 3s. 6d. net.
 19. JEBB, E. **Cambridge: a Brief Study in Social Questions.** Macmillan & Bowes. 4s. 6d. net.
 20. SHADWELL, A. **Industrial Efficiency.** Longmans. 6s.
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XIII. BOOKS ON SOCIALISM.

I. THE HISTORY OF SOCIALISM AND SOCIALISTIC MOVEMENTS.

1. KIRKUP, T. **History of Socialism.** Black. 7s. 6d.
2. RAE, J. **Contemporary Socialism.** Sonnenschein 5s. net.
3. WINTERER, ABBÉ. **Le socialisme contemporain.** Paris : Lecoffre. 3 fr. 50.
4. VILLIERS, B. **The Socialist Movement in England.** Unwin. 10s. 6d. net.
5. STODDART, J. **The New Socialism.** Hodder. 5s

II. SOCIALISM AS STATED BY SOCIALISTS.

6. ENSOR, R. C. K. **Modern Socialism, as set forth by Socialists.** Harper. 1s.
7. BAX, E. B. **Essays in Socialism, New and Old.** Richards. 6d. net.
8. MARX, K. **Capital.** 2 vols. Sonnenschein. 10s. 6d. each.
9. MACDONALD, J. R. **The Socialist Movement.** Williams & Norgate. 1s. net.
10. SOMBART, W. **Socialism and the Social Movement.** Dent. 3s. 6d. net.
11. SHAW, G. B. (ed.). **Fabian Essays in Socialism.** Scott. 6d. net.
12. WELLS, H. G. **New Worlds for Old.** Constable. 1s. net.

III. CRITICISM OF SOCIALISM BY CATHOLIC WRITERS.

13. STANG, RT. REV. W. **Socialism and Christianity.** Benziger. 4s. net.
14. CATHREIN, V., S.J. **Socialism.** Benziger. 4s. net.
15. MING, JOHN, S.J. **The Characteristics and the Religion of Modern Socialism.** Benziger. 6s. net.
16. — **The Morality of Modern Socialism.** Benziger. 6s. net.
17. **Catholicism and Socialism.** Catholic Truth Society. Two series. 1s. each (by post, 1s. 3d.). (See also the C.T.S. catalogue for various pamphlets.)
18. SERTILLANGES, A. D. **Socialisme et christianisme.** Paris : Lecoffre. 3 fr.
19. **Science et Religion: Questions Sociologiques,** Nos. 41, 171, 326, 370, 482, 551. Paris : Bloud. 60 centimes each.

20. **Brochures Périodiques de l'Action Populaire**, Nos. 7*, 26, 96, 97, 100, 163, 174, 199, 200. Reims : *Action Populaire*. 25 centimes each.
21. CASTELEIN, A., S.J. **Le Socialisme et le Droit de Propriété**. Brussels : Goemaere.

IV. CRITICISM OF SOCIALISM BY NON-CATHOLIC WRITERS.

22. MALLOCK, W. H. **A Critical Examination of Socialism**. Murray. 1s.
23. **The Case against Socialism**. London Municipal Society. 5s. 6d. (post free).
24. FLINT, DR. **Socialism**. Isbister. 7s. 6d. (Excellent.)
25. NICHOLSON, J. S. **Historical Progress and Ideal Socialism**. Black. 1s. 6d.
26. **The Socialist Movement in Great Britain**. Times Office. 4d.

[N.B.—The books mentioned in Sections II and IV should only be read by advanced students.]

XIV. BOOKS ON LABOUR ORGANIZATION, TRADE UNIONS, &c.

1. HOBHOUSE, L. T. **The Labour Movement**. Unwin. 1s. net.
2. WEBB, S. and B. **History of Trade Unionism**. Longmans. 7s. 6d.
3. — **Industrial Democracy**. Longmans. 12s. net.
4. — **Problems of Modern Industry**. Longmans. 5s. net.
5. DRAGE, G. **Trade Unions**. Methuen. 2s. 6d.
6. PRATT, E. (with introduction by). **Trade Unionism and British Industry**. Reprint of *The Times* articles on the crises in British Industry. Murray. 5s.
7. **Catholic Social Year Book for 1911**. Catholic Truth Society. 6d. net ; cloth, 1s. net (by post, 2d. extra).
8. **Trade Disputes and Trade Combinations**. Report of Royal Commission. [Cd. 2825.] Wyman. 1s. 1d.
9. HOLYOAKE, G. J. **Co-operative Movement To-day**. Methuen. 2s. 6d.

10. NEALE and HUGHES. **Manual for Co-operators.** Co-operative Union. 1s. 3d.
11. **Co-operative Wholesale Society's Annual.** (1880 to date.) Co-operative Union, Manchester. 4s. each.
12. WEBB, CATHARINE. **Industrial Co-operation.** Co-operative Union. 2s. 6d.
13. FAY, C. R. **Co-operation at Home and Abroad.** King. 10s. 6d. net.
14. HOWELL, G. **Labour Legislation, Labour Movements, and Labour Leaders.** Unwin. 2 vols. 3s. 6d. each.
15. CARNEGIE, ANDREW. **Problems of To-day.** Allen. 2s. 6d.
16. BRENTANO, L. **History of Gilds and Origin of Trade Unions.** Kegan Paul. 2s. 6d.
17. PENTY, A. **The Restoration of the Gild System.** Sonnenschein. 3s. 6d.
18. STALEY, E. **The Guilds of Florence.** Methuen. 16s.
19. DILIGENT, V. **Les Orientations Syndicales.** Paris : Bloud. 3 fr.
20. DUBOURGIER, A. **Travailleurs de France : Servitude et liberté au XII^e siècle et au XX^e.** Reims : *Action Populaire*. 3 fr.
21. DUTHOIT, E. **Vers l'organisation professionnelle.** Reims : *Action Populaire*. 5 fr.
22. HUBERT-VALLEROUX, P. **La Co-operation.** Paris : Lecoffre. 2 fr.
23. SEILHAC, L. DE. **Les Grèves.** Paris : Lecoffre. 2 fr.
24. HARRISON, B. L. and A. **A History of Factory Legislation.** P. S. King. 6d.

See also DEVAS's **Political Economy**, Book III, chap. ix (Longmans, 7s. 6d.), and the **Brochures Périodiques**, published for 25 centimes each by the *Action Populaire*, 5 Rue des Trois-Raisinets, Reims, France.

XV. BOOKS ON UNEMPLOYMENT AND POVERTY.

1. ALDEN, PERCY. **Unemployed: a National Question.** With Preface by Sir John Gorst. King. 2s. net.
2. ALDEN, P., and HAYWARD, E. **Unemployable and Unemployed.** Headley. 1s. 6d. net, and 1s. net. (With a useful bibliography.)

3. BEVERIDGE, W. H. **Unemployment: a Problem of Industry.** Longmans. 7s. 6d. net. (A most important and indispensable work.)
4. BOOTH, CHARLES. **Life and Labour of the People in London.** First Series: Poverty. New and revised edition. 4 vols. Macmillan. 5s. net, each; 15s. the set.
5. HOBSON, J. A. **Problem of the Unemployed. An Enquiry and Economic Policy.** Methuen. 2s. 6d.
6. — **Problem of Poverty. An Enquiry into the Industrial Condition of the Poor.** Methuen. 2s. 6d.
7. REASON, WILL. **Poverty.** Headley. 1s. 6d. net, and 1s. net.
8. ROWNTREE, B. S. **Poverty: a Study in Town Life.** (York.) Macmillan. Cheap edition. 1s. net.
9. SCHLOSS, D. F. **Insurance Against Unemployment.** King. 3s. 6d. net.
10. SPENCER, MALCOLM. **Social Degradation: a Study in Poverty.** Student Christian Movement. 1s. net.
11. **Royal Commission on the Poor Laws and Relief of Distress Report.** [Cd. 4499.] Wyman. Octavo edition in 3 vols. 4s.
12. **Brochures Périodiques**, Nos. 64, 105; **Actes Sociaux**, No. 33; 25 centimes each: (cf. **Manuel Social Pratique**, pp. 199-203, 4 fr., for useful summary and bibliography.) Reims: *Action Populaire*.
13. LAS CASES, P. DE. **Le chômage.** Paris: Lecoffre. 2 fr.
14. VARLEZ, L. **Les formes nouvelles de l'assurance contre le chômage.** Paris: Rousseau.

For other works on unemployment see **Bibliography of Unemployment and the Unemployed.** Prepared by F. I. Taylor, with Preface by Sidney Webb. King. 1s. 6d. net.

XVI. BOOKS ON TEMPERANCE.

1. COLOGAN, RIGHT REV. MGR. W., and CRUISE, SIR F. **The Catholic Temperance Reader.** Catholic Truth Society. 1s. (by post, 1s. 3d.).
2. CLARKE, SIR ANDREW. **An Enemy of the Race.** C.T.S. 1d.
3. ULLATHORNE, ARCHBISHOP. **The Drunkard.** C.T.S. 1d.

4. COLOGAN, RIGHT REV. MGR. **A Temperance Catechism.** C.T.S. 1d.
5. **The Catholic's Temperance Library.** C.T.S. 6d.
6. COLOGAN, RIGHT REV. MGR. **Total Abstinence from a Catholic Point of View.** C.T.S. 1d.
7. POWER, REV. M., S.J. **The Alcohol Case: the Summing-up.** Edinburgh: Hodge. 6d.
8. HORSLEY, SIR V., and STURGE. **Alcohol and the Human Body.** Macmillan. 2s. 6d.
9. KELYNACK, T. N. **The Drink Problem in its Medico-Sociological Aspects.** Methuen. 7s. 6d.
10. ROWNTREE, J., and SHERWELL, A. **Temperance Problem and Social Reform.** Hodder. 6s.; abridged edition, 6d.
11. BURNS, DAWSON. **Local Option.** Sonnenschein. 1s.
12. WEBB, S. and B. **The History of Liquor Licensing in England.** Longmans. 2s. 6d.
13. SHADWELL, A. **Drink, Temperance, and Legislation.** Longmans. 5s. net.
14. TYNAN, KATHARINE. **Father Mathew.** Macdonald & Evans. 2s. net. (A suitable gift book.)
15. COLOGAN, RIGHT REV. MGR. **Father Mathew, the Apostle of Temperance.** C.T.S. 1d.
16. **Royal Commission on Liquor Licensing Laws.** Final Report. Eyre. 3s. 3d.
17. PEASE, E. R. **The Case for Municipal Drink Trade.** King. 2s. 6d. net.
18. BERTILLON, J. **L'Alcoolisme et les moyens de le combattre.** Paris: Lecoffre. 2 fr.
19. VANLAER, M. **L'Alcoolisme et ses remèdes.** Paris: Colin. 2 fr.
20. KEATING, REV. J. S., I. **Some Problems of Temperance Reform.** C.T.S. 1d.

Further information may be obtained from THE LEAGUE OF THE CROSS (Hon. Sec., Archbishop's House, Westminster). Information about the Irish PIONEER ASSOCIATION (150,000 members) will be found in FATHER CULLEN'S **Temperance Catechism** (to be obtained from *The Messenger* Office, Dublin, 1d.). **The Father Mathew Record** (1d. monthly) is the organ of the FATHER MATHEW TOTAL ABSTINENCE ASSOCIATION (Memorial Hall, Church Street, Dublin).

THE SOCIETY FOR THE STUDY OF INEBRIETY (Hon. Sec., Dr. T. N. Kelynack, 133 Harley Street, London, W.) publishes a shilling quarterly, **The British Journal of Inebriety**. THE NATIONAL TEMPERANCE LEAGUE also publishes a quarterly journal at 1s., and issues lantern-slides on hire. Address : 34 Paternoster Row.

XVII. BOOKS ON WAGES, SWEATING, &c.

1. RYAN, J. A. (Catholic Priest). **A Living Wage**. Macmillan. 4s. 6d. net.
2. SHERARD, R. H. **White Slaves of England**. Fifield. 6d.
3. — **Child Slaves of Britain**. Hurst and Blackett. 6s.
4. CADBURY and SHANN. **Sweating**. Headley Bros. 1s.
5. SMITH, CONSTANCE. **The Case for Wages-Boards**. N.A.S.L. 1s.
6. MALVERY, OLIVE C. **Baby Toilers**. Hutchinson. 2s. 6d.
7. BLACK, C. **Sweated Industries**. Duckworth. 3s. 6d.
8. CADBURY, MATHESON, SHANN. **Women's Work and Wages**. Unwin. 1s.
9. IRWIN, M. **Problem of Home Work**. Scottish Council for Women's Trades. 4d.
10. MENDER, A. **The Right to the whole Produce of Labour**. Macmillan. 6s.
11. **The Catholic Church and the Sweating System**. Catholic Truth Society. 1s. a hundred. (An excellent leaflet, which should be circulated widely by Catholic workers.)
12. SNOW, ABBOT. **Fair Treatment for Honest Work**. C.T.S. 1d.
13. **Report of Conference on Sweated Industries**. Scottish Council for Women's Trades. 1s.
14. **Parliamentary Papers**.
 Minutes of Evidence given before the Select Committee.
 Vol. I. Wyman. 2s. 1½d.
 Ditto. Vol. II. With Findings of Committee. 2s. 1½d.
 Report only (without evidence). 5½d.
 Report of Wages Boards and Industrial Conciliation and Arbitration Acts of Australia and New Zealand. By E. Aves. Wyman. 1s. 10d.
 Trade Boards Act. Wyman. 2d.
15. **Bibliography of Sweating and the Minimum Wage**. N.A.S.L. 2d.

16. WRIGHT, Rev. T. **Sweated Labour and the Trade Boards Act.** No. II. C.S.G. Manuals. P. S. King. 6d. net.

Leaflets of the N.A.S.L. (National Anti-sweating League) free on application to the Secretary, League House, 34 Mecklenburgh Square, London W.C.

XVIII. BOOKS ON HOUSING AND RURAL PROBLEMS.

1. ALDEN, P., and HAYWARD, E. E. **Housing.** London: Headley. 1s. 6d. net. (With a useful bibliography.)
2. **Brochures Périodiques de l'Action Populaire. (Housing.)** Nos. 23*, 54, 58, 78, 175 (**Rural Problems**). Nos. 2, 3, 5, 6, 25, 45, 48, 69, 75, 79, 85, 94, 99, 100, 103, 111, 117, 123, 125, 138, 141, 142, 146, 149, 157, 166, 170, 172, 177, 183, 191, 197, 201. Reims: 5 Rue des Trois-Raisinets. 1904-1909. 25 centimes each. (A most valuable series of little pamphlets written by Catholics, each dealing with some social work.)
3. CADBURY, G., and BRYAN, T. **Land and the Landless.** London: Headley. 1s. 6d. net. (With a useful bibliography.)
4. COLLINGS, JESSE. **Land Reform, Occupying Ownership, Peasant Proprietary and Rural Education.** London: Longmans. 2s. 6d. net.
5. CROTCH, W. W. **Cottage Homes of England.** London: Industrial Publishing Co. 1s.
6. DAVIES, M. F. **Life in an English Village.** Unwin. 10s. 6d. net. (A most valuable study of present-day facts.)
7. DEWSNUP, E. R. **Housing Problem in England, its Statistics, Legislation, and Policy.** London: Sherratt. 5s. net.
8. **Fabian Society Tracts (Housing),** Nos. 76, 101, 103, 109; (**Rural Problems**) Nos. 19, 62, 115, 118, 123, 134, 136, 137. 3 Clement's Inn, London, W.C. 1891-1909. 1d. each. (Written from a Socialist standpoint, but must be taken into account.)
9. FORDHAM, M. **Mother Earth.** London: Open Road Publishing Co. 1s. net.
10. GRAHAM, P. A. **Rural Exodus.** London: Methuen. 2s. 6d.
11. HASBACH, W. **History of the English Agricultural Labourer.** London: King. 7s. 6d. net.

12. HOWARD, E. **Garden Cities of To-morrow.** London: Sonnenschein. 1s. 6d.
13. JOHNSON, A. H. **Disappearance of the Small Landowner.** Ford Lectures. London: Frowde. 5s. net.
14. KAUFMANN, M. **Housing of the Working Classes.** London: Jack. 1s. net.
15. NETTLEFOLD, J. S. **Practical Housing.** Unwin. 2s. net.
16. **Paysans de France.** Reims: *Action Populaire*. 2 fr. 50. (A collection of interesting Essays on Catholic rural reform in France.)
17. PRATT, E. A. **Organization of Agriculture.** London: Murray. 1s. net.
18. — **Small Holders, What they must do to Succeed.** London: King. 2s. net.
19. — **Transition in Agriculture.** London: Murray. 1s. net. (Nos. 16–18 must be studied by all interested in rural reform.)
20. TRIGGS, H. I. **Town Planning, Past, Present, and Possible.** London: Methuen. 15s. net.
21. HAMMOND, J. L. and BARBARA. **The Village Labourer.** Longmans. 9s.

It would be well to start the study of HOUSING with Nos. 1, 2, 7, and 15; and the study of RURAL PROBLEMS with Nos. 2, 3, 6, 16, and 19.

XIX. BOOKS ON THE POOR LAW.

1. BOOTH, C. E. **Pauperism: a Picture; and The Endowment of Old Age: an Argument.** Macmillan. 6d. net.
2. **Brochures Périodiques de l'Action Populaire.** Nos. 47, 63, 64, 94, 98, 104, 105, 113, 158, 179, 188. Reims, 5 Rue des Trois-Raisinets. 25 centimes each. (Valuable little pamphlets by Catholic experts.)
3. DEVINE, E. T. **Misery and its Causes.** Macmillan. 5s. 6d. net.
4. GLEN, W. C. **The Orders of the Local Government Board.** Knight. £2 2s. (A most valuable work for Poor-Law Guardians.)
5. HIGGS, MARY. **Glimpses into the Abyss.** King. 3s. 6d. (An admirable description of casual wards.)

6. MACKENZIE, W. W. **The Poor-Law Guardian: his Powers and Duties in the Right Execution of his Office.** Shaw & Sons. 7s. 6d.
7. MAUDE, W. C. **The Poor-Law Handbook.** "Poor-Law Officers' Journal," 18-19, Whitefriars Street, E.C. (Of great use to Catholic Guardians.) 3s. 6d.
8. — **The Religious Rights of the Catholic Poor.** Catholic Truth Society. Cloth, 6d. net; wrapper, 3d. New and revised edition.
9. MUIRHEAD, J. H. **The Starting-point of Poor-Law Reform.** King. 2s. net. (A sixpenny edition can be procured (price 7½ by post) from Mrs. Crawford, 105, Marylebone Road, N.W.)
10. **National Conference of Guilds of Help, held at Bradford, 1908.** British Institute of Social Service, 4 Tavistock Square, W.C. 6d. net.
11. NICHOLLS, SIR G., and MACKAY, T. **History of the English Poor-Law.** 3 vols. King. 18s. net.
12. **Reprint of the Poor-Law Commissioners' Report of 1834.** [Cd. 2728.] Wyman. 1s. 8d. net. (Invaluable as a description of the state of things under the old Poor-Law.)
13. **Royal Commission on the Poor-Laws, 1906-9. Report** (8vo edition). 3 vols. [Cd. 4499.] Wyman. 4s. net. (Indispensable. It is important to order the 8vo edition, as the folio edition is too cumbrous for most students. Vols. I and II, containing the Majority Report, cost 2s. 3d. net; Vol. III, containing the Minority Report, costs 1s. 9d. net.)
14. SELLARS, E. **Danish Poor-Relief System.** King. 2s. net.
15. — **Foreign Solutions of Poor-Law Problems.** Marshall. 2s. 6d. net.
16. SUTTER, J. **Britain's Next Campaign.** Brimley Johnson. 1s. net.
17. WALLAS, G. **History of the Poor-Law** (in the *Co-operative Wholesale Society's Annual* for 1894). Manchester, 1 Balloon Street. 4s.
18. WEBB, S. and B. **English Poor-Law Policy.** Longmans. 7s. 6d. (A most valuable analysis of the policy of the Central Poor-Law Authority from 1834-1909. Historically indispensable.)
19. **The Prevention of Destitution.** Longmans. 7s. 6d.

20. PARKINSON, Rt. Rev. Mgr. (edited by). **Destitution and Suggested Remedies.** No. I. C.S.G. Manuals. P. S. King. 6d. net.

Beginners should read first No. 17, then Nos. 5 and 15. After these Nos. 2 and 9 will prepare the way for a careful study of Nos. 12, 13, 11, and 18.

Further information on contested points may be obtained from—

- (a) The Charity Organization Society, Denison House, Vauxhall Bridge Road, S.W. (which advocates the Majority Report) ;
- (b) The National Committee to Promote the Break-up of the Poor Law, 5 and 6 Clement's Inn, Strand, W.C. (which advocates the Minority Report).

XX. BOOKS ON CHILD LIFE AND LABOUR.

1. ADLER, N., and TAWNEY, R. H. **Boy and Girl Labour.** Women's Industrial Council, 7 John Street, Adelphi, W.C. 1d. (A most valuable pamphlet.)
2. ALDEN, MARGARET. **Child Life and Labour.** Headley. 1s. 6d. net. (With a useful bibliography and list of Societies dealing with child life.)
3. BRAY, R. A. **The Town Child.** Unwin. 7s. 6d. net.
4. BRITTEN, J. **Boys' Clubs.** Catholic Truth Society. 1d.
5. **Brochures Périodiques de l'Action Populaire,** Nos. 29, 30, 59, 65, 153, 194. Reims, 5 Rue des Trois-Raisinets. 1904-1909. 25 centimes each. (Most useful pamphlets by Catholic experts in social questions.)
6. FREEMAN, F. L. **Our Working Girls and how to help them.** Mowbray. 1s. net.
7. FRERE, MARGARET. **Children's Care Committees, how to work them in Public Elementary Schools.** King. 1s. net.
8. GORST, SIR J. E. **The Children of the Nation.** Methuen. 7s. 6d. net. (A survey of child problems ; full of valuable information.)
9. INGLIS, M. K. **The Children's Charter.** With a Preface by Herbert Samuel, M.P. Nelson. 6s. net. (A useful summary of the Children Act, 1908.)

10. **Jeunes Gens de France.** Reims : à *l'Action Populaire*.
2 fr. 50. Out of print.
11. **Jeunes Filles de France.** Reims : à *l'Action Populaire*.
2 fr. 50. (Essays by Catholic writers on work by and for
the young.)
12. MACMILLAN, MARGARET. **Labour and Childhood.** Sonnen-
schein. 3s. 6d.
13. NEWMAN, GEORGE. **Infant Mortality, a Social Problem.**
Methuen. 7s. 6d. net.
14. QUIN, G. E., S.J. **The Boy-savers' Guide.** New York :
Benziger. 5s. 6d.
15. RUSSELL, C. E. B., and RIGBY, L. M. **Working Lads' Clubs.**
Macmillan. 5s. net.) (This and the preceding book are
indispensable to managers of clubs.)
16. SCHAEFER, GEORGES. **Comment diriger nos patronages de
jeunes filles.** Paris : Lecoffre. 1 fr.
17. STEFFENS, C. W. **Clubs and Club Work among Working
Lads and Men.** E. Stock. 1s.
18. TURMANN, MAX. **Au Sortir de l'École ; les Patronages.**
Paris : Lecoffre. 3 fr. 50.
19. URWICK, E. J. **Studies of Boy Life in our Cities.** Dent.
3s. 6d. net.

Beginners should first read No. 2, which is an excellent introduction to the whole subject. Then Nos. 1, 4, 7, 17 will lead on to the more specialist studies. All, however, who are interested in child-saving should keep the following books *for reference* :—

- (a) **Classified List of Child-saving Institutions.** 19th Edition.
Reformatory and Refuge Union, 117 Victoria Street, S.W.
1s. 6d.
- (b) **Handbook of Catholic Charitable and Social Works.**
Third Edition, 1912. Catholic Truth Society, 69 South-
wark Bridge Road, S.E. 1s. net.
- (c) MADDISON, A. J. S. **The Law Relating to Child-saving and
Reformatory Efforts.** Reformatory and Refuge Union.
2s. 6d.
- (d) **Trades for London Boys and how to Enter them.**
Longmans. 9d. net.
- (e) **Trades for London Girls and how to Enter them.**
Longmans. 9d. net.

For "Juvenile Criminals," see List No. XXI.

XXI. BOOKS ON SOCIAL DERELICTS.

1. HOLMES, T. **Pictures and Problems of London Police-courts.** Arnold. 3s. 6d.
 2. — **Known to the Police.** Arnold. 10s. 6d. net.
 3. ANDERSON, SIR R. **Criminals and Crime.** Nisbet. 5s. net.
 4. ELLIS, H. **The Criminal.** Scott. 3s. 6d.
 5. CARPENTER, E. **Prisons, Police, and Punishments.** Fifield. 2s.
 6. MORRISON, W. D. **Juvenile Offenders.** Unwin. 6s.
 7. RUSSELL and RIGBY. **The Making of the Criminal.** Macmillan. 3s. 6d. net.
 8. JOLY, H. **L'enfance coupable.** Paris : Lecoffre. 2 fr.
 9. TOMEL et ROLLET. **Les enfants en prison.** Paris : Plon-Nourrit. 3 fr. 50.
 10. **Report of the Departmental Committee on Vagrancy.** Vol. I. [Cd. 2852.] Wyman. 1s. 6d.
 11. CHANCE, SIR W. **Vagrancy.** King. 6d. net.
 12. RIVIÈRE, L. **Mendiants et Vagabonds.** Paris : Lecoffre. 2 fr.
 13. CARLILE and CARLILE. **The Continental Outcast.** Unwin. 2s. net.
 14. FLYNT, J. **Tramping with Tramps.** Unwin. 6s.
 15. DAVIES, W. H. **The Autobiography of a Super-tramp.**
 16. MALVERY, O. C. **The Soul Market.** Hutchinson. 6s.
 17. HIGGS, MARY. **Glimpses into the Abyss.** King. 3s. 6d. net.
 18. HIGGS and HAYWARD. **Where Shall She Live?** P. S. King. 1s. net.
 19. *Action Populaire.* No. 34 of the **Actes Sociaux** and No. 173, 185, 188, 194 of the **Brochures Périodiques.** Reims : 5 Rue des Trois-Raisinets. 25 centimes each.
 20. **The Cleansing of a City.** Greening. 1s. net.
 21. NOURRISSON, P. **Étude sur la répression des outrages aux bonnes mœurs.** Paris : Larose. 3 fr. 50.
- (Consult also Lists XII, XV, XVI, XVII, and XIX).

XXII. BOOKS WHICH IT IS DESIRABLE TO GET INTO PUBLIC LIBRARIES.

On the question of securing the admission of Catholic books into public libraries, see **The Catholic Social Year Book for 1910.**

Application on the part of ratepayers will generally result in such books being placed on the shelves at the expense of the library. But in some cases it may be necessary to offer such books as a gift, this being the only way of securing their inclusion in the library. The CATHOLIC READING GUILD (Hon. Sec., Miss Constable, 48 Fentiman Road, Clapham, London, S.W.) is willing to co-operate in this work, and invites contributions and personal service. Members of the CATHOLIC SOCIAL GUILD should see that the following works, at all events, find a place on the shelves of their local public library.

1. **The Catholic Social Year Book, 1911.** Catholic Truth Society. Wrapper, 6d. net. Cloth, 1s. net.
2. DEVAS, C. S. **Political Economy.** Longmans. 7s. 6d.
3. — **Social Questions and the Duty of Catholics.** Catholic Truth Society. Cloth, 6d.
4. — **The Key to the World's Progress.** Longmans. 5s. net.
5. CRAWFORD, V. M. **Ideals of Charity.** Sands. 1s. net.
6. TAYLOR, I. A. **The Cardinal Democrat.** Kegan Paul. 5s.
7. **Catholicism and Socialism.** Catholic Truth Society. Two series. 1s. each.
8. **The Catholic Church and Labour.** Catholic Truth Society. 1s.
9. **The Pope and the People.** Catholic Truth Society. 2s.
10. RYAN, J. A. **A Living Wage.** Macmillan. 4s. 6d. net.
11. STANG, W. **Socialism and Christianity.** New York : Benziger. 4s. net.
12. CATHREIN, V. **Socialism.** Benziger. 4s. net.
13. DARDANO, L. **The Elements of Social Science and Political Economy.** Dublin : Gill & Co. 3s. 6d.
14. MING, J. J. **The Religion and Characteristics of Modern Socialism.** New York : Benziger. \$1.50 net.
15. — **The Morality of Modern Socialism.** New York : Benziger. \$1.50 net.
16. TURMANN, MAX. **Le Développement du Catholicisme Social depuis l'Encyclique "Rerum Novarum."** Paris : Alcan. 6 fr.
17. GARRIGUET, L. **The Social Value of the Gospel.** Catholic Truth Society. 2s. 6d.
18. LUGAN, A. **L'Enseignement social de Jésus.** Paris : Bloud. 3 fr. 50.

19. PLATER, C. **Catholic Social Work in Germany.** Sands.
1s. net.
20. **Social Work for Catholic Lay-Folk.** Catholic Truth Society.
1s. net.
21. SCHRIJVERS, J. **Handbook of Practical Economics.** Sands.
5s.

These should all be procured in the order given. It would be useful also to see that Public Libraries receive a copy of the book-lists prepared by the Catholic Social Guild.

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CATHOLIC SOCIAL ACTION IN FRANCE

BY IRENE HERNAMAN

It was in the year 1903 that a young French priest first conceived the idea of what was ultimately to develop into the *Action Populaire*, as it at present exists at Rheims. His dream was of a vast social library, to which sociologists and professional experts, clerical and lay, in town and country, should contribute. Their work was to be printed in a series of pamphlets, each of thirty-two pages.

The *Action Populaire* is not an association, although it is always ready to give the benefit of its advice and encouragement to all social and philanthropic undertakings which are based on sound Christian principles. We should rather call it a work of propaganda, organized on a vast scale, so as to be able to come into touch with all conditions and grades of society. It is not political, although often confused with the *Action Liberale* and the *Action Française*. It holds aloof from the different schools of thought, but (and this is the hall-mark of the whole propaganda) its foundations are laid upon the teaching of the Catholic Church. To quote the words of the present director:—

“We give predominance to those social doctrines which reveal most clearly the guidance of the Catholic Church.”

Its aim is “to unite the Christian idea to the obligations of daily life, and to make duty towards God the ruling principle” (Cardinal Richard), and this by awakening man to a sense of his responsibilities, both as an individual and

as a member of the social body. It desires, therefore, in a true sense to fight the battle of the oppressed ; not by suggesting temporary remedies, but by reconstructing the very foundations of social life, and this in three ways : by building up the family life ; by ameliorating the conditions of labour ; and by improving the relations existing between the employer and his employees, the working man and his companions. In order to understand the spirit underlying the *Action*, we must remember that its birthplace is a country which is intensely individualistic. It seems as if the heritage of selfishness, displayed by many of the "aristocrats" of the French Revolution, had descended upon the bourgeois class ; it is said to be almost impossible to arouse one of their number to any display of interest in the social welfare of his fellow-men, and the spread of socialistic theories has only fostered this natural apathy.

The first beginnings of the *Action Populaire*, like those of so many undertakings destined to exercise an important influence, were humble in the extreme ; the financial resources were so restricted that a kitchen served for bureau, and a shed as library and reading-room in one ; but even this mean accommodation had to be given up at the end of the first three months, and the two or three pioneers had to look once more for a dwelling. Now it is housed in the picturesque "Institut Maintenon," a typical French hotel of the 18th century, built under the shadow of the historic old cathedral.

It has been said that Paris ought to have had the honour of giving birth to this marvellous work of social restoration ; but as Count de Mun, a staunch admirer of the *Action*, has aptly remarked, it seemed a providential circumstance that so powerful an instrument of Christian social regeneration should have made its appearance in the city where the French nation, in the person of King Clovis, received the waters of the new birth in the sacrament of baptism.

From the very beginning the organizers have been careful to place their enterprise under the patronage of the episcopate ; all the bishops of France and many outside that country have been most cordial in their appreciation of the *Action*, and of its resolute determination to teach nothing but the doctrines of the Catholic Church. In the words of

the Archbishop of Rheims, it would "reprove what she reproveth, and recommend what she recommends."

What, then, are the weapons with which the *Action Populaire* has set forth to wage war against the mass of social evils which it seemed would prove overwhelmingly powerful? They may be placed under two categories: the first theoretical, consisting of a vast library of learned books, pamphlets, and tracts; and the second an information bureau, which is in communication with all parts of the world. The working staff consists of twelve editors, with the energetic Monsieur l'Abbé Desbuquois as general director; they include theologians, philosophers, doctors-in-law. Over two hundred correspondents are scattered throughout France and abroad. A committee of ten is entirely occupied in keeping the accounts and in dispatching the enormous mass of pamphlets, magazines, and tracts which daily leave the office. Three travellers wander up and down the country, visiting the principal lending libraries and booksellers in order to see that they are doing their part in circulating the publications of the *Action*. Twice a month appears one of the pamphlets, the *brochures jaunes* as they are called, in contradistinction to the *Revue*, which has a green cover, and is published monthly. This last completes the teaching set forth in the former, by pointing out the practical lesson to be drawn; it also notes the most important social occurrences of the past month, and any subject of special interest which has come under the notice of the inquiry bureau. The pamphlets touch on every conceivable subject of general or particular interest; they seek to open men's eyes to the conditions of life existing, it may be, at their very doors; they are a reflection of real life, written by men and women who have gone among the working classes and have studied the physical and moral conditions under which their life is spent at home and in the factory or workshop. Those papers which deal with the re-establishment of the family treat of subjects such as "Home Industry, and the Increase in Female Salaries," "The Working Woman and Maternity," "Instruction in the Management of the Home," "Hand Lace, or the Revival of Home Industries," "Credit Banks for Workmen's Dwellings." Other papers describe the position

of the Parisian workwoman, homicidal industries, &c. One writer has made a special inquiry into the condition of the little Parisian pastrycook boy; he relates how, on Easter Eve, naturally a time of heavy work, he encountered a poor lad who, at eleven o'clock at night, was setting forth on his one hundred and eleventh errand; and how, of the kitchens, in which they worked, 60 per cent. were in need of urgent hygienic reforms.

Another series of pamphlets sets forth the theories of social study; and includes papers on such subjects as "The Depopulation of the Country," "The Relations between Masters and Servants," "The Syndicate," and more technical still, "The General Organization of Labour," "Social Decentralization," with a number of legal and juridical pamphlets. Besides these, there is a series of short and remarkably concise brochures, explaining the social principles of such well-known reformers as Frederick Ozanam, Cardinal Manning, Bishop Ketteler, and Count de Mun.

Among the writers we find many of the foremost social students and workers in France—François Veuillot, H. Joly, G. Goyau, Ch. Benoist, L. de Seilhac, Max Turmann, P. de Maroussem, and many more. Their object is the development of what may be termed the "Catholic social sense," based on the laws of true Christian charity, as taught by the Catholic Church. Every subscriber of 7 fr. 50 in the country, and 8 fr. 50 abroad, is entitled to two of the pamphlets and one copy of the *Revue* each month; or they may be purchased separately for twenty-five centimes each. These pamphlets are supplemented by the *Actes Sociaux*, which appear twice a month, and contain practical information for the carrying into execution of the different schemes of social reform or education; they include the *Motu Proprio* of Pius X on popular Christian action, the Encyclical *Rerum Novarum* of Leo XIII; legal statutes respecting the founding of insurance bureaus, rural banks and professional syndicates. The subscription to these is five francs a year. Besides these there are publications dealing with the social activity of the clergy, in connection with which must be mentioned the volume *Prêtres de France*, a powerful refutation of the taunt, so

unjustly launched against the French priests, that they take no interest in the social questions which agitate their country. Here we have the personal testimony of many a curé who has done violence to his natural timidity by detailing his parochial work, amid hostility or indifferentism, in crowded industrial centres or among a scattered agricultural population. Some idea may be gained of the amount of labour expended in the publication of one of these books by the fact that the volume entitled *Françaises*, which contains seventeen articles on women's work and costs 2 fr. 50, involved the writing of five hundred letters and many interviews.

The most comprehensively interesting of all the publications of the *Action Populaire* are the *Guide Social* and the *Année Internationale*. Canon Cetty of Mulhouse, who is a firm supporter of the Catholic social propaganda in his own country, has remarked that "Catholic Germany, even the Volksverein itself, has produced nothing comparable to the *Guide Social*." But during the last three years, the *Année Internationale* has taken the foremost place; it is, speaking briefly, an encyclopædia of the social work carried out during the past year. The number for 1912 is divided into six main parts:—

1. The Family. 2. Syndicalism. 3. The State and the Legal Protection of the Worker. 4. Socialism in France (1911). 5. Co-operation. 6. Insurance.

The first part deals with the housing question, hygiene, moral and social education, domestic economy, feminism, &c.; under Syndicalism come such subjects as the grouping together of the proletariat against the capitalist, the conditions of labour, strikes, conciliation boards, apprenticeship. The third section details the principal results obtained by past and present labour laws affecting the social and physical well-being of the poor: hours of labour, inspection, &c. The fourth gives a valuable account of recent developments in French socialism. The fifth and sixth (co-operation and insurance) contain much that is suggestive for English readers. Each section is completed by a detailed list of the different associations in connection with that special branch of social work and of the most important books that have been published in and out of the

country, and a brief note of social work in other countries. The last 135 pages of the book are taken up by a chronicle of the progress and development of social life in different countries. Thus under "Angleterre" we note a short account of social legislation since September, 1911, and of the general trend of Catholic social thought and activity amongst us; also some useful notes on the position of working women in this country. Nor is Europe alone laid under contribution. An account is given of social progress in China, Japan, Canada, the United States and other countries.

The price of the *Guide Social* is only 3 francs; it should be found on the shelves of every Catholic in this country who takes an intelligent interest in social work. The six back numbers of the *Guide* may be obtained for twelve francs, and form a mine of information.

The *Année Internationale* costs 9 francs: it will be invaluable for study clubs and reference libraries in this country, and may be regarded as one of the most important contributions made to Catholic social science of recent years.

In connection with the *Guide Social* we may mention the *Manuel Social Pratique*, a handbook containing the laws, regulations and technical details relating to the foundation of syndicates, insurance companies, and social institutions generally. This is supplemented by the issue of social leaflets (one penny each) and halfpenny social postcards, bearing on one side some scene taken from industrial life and on the other the lesson to be derived from it. For the last two years, the monthly journal *L'Association Catholique* has been brought out by the *Action Populaire*, under the name *Le Mouvement Sociale* (18 francs per ann.). In addition to papers by French social experts, each number contains one foreign article, written in the language of the country, which on several occasions has been contributed by members of the Catholic Social Guild.

The *Action Populaire* has also issued a series of pamphlets containing schemes of study for evening classes, in town and country, hints on the organization of popular libraries, and so on. One excellent little booklet, *Le Conférencier*, gives practical advice and encouragement to the would-be lecturer, and suggests the different methods to

pursue, according to the type of audience addressed. There are also a number of books, such as *Prêtres de France*, *Travailleurs de France*, *Paysans de France*, *Jeunes Gens de France*, and *Jeunes Filles de France*, costing two or three francs each. On the purely religious side, mention must be made of the *Guide d'Action Religieuse*, which states the present position of the Church in France, its organization, principal difficulties, religious works, catechisms, "patronages," military clubs, works of conquest and religious defence against the atheistical Press, Freemasons, &c. These are brought up to date, by the issue of tracts, as occasion demands. One such tract deals with the urgent subject of the association of the fathers of families, and the neutrality of the schools. It has appeared in ten sections, and a second series has now been published. Another, *La Recrutement du Clergé*, draws attention to the falling off of priestly vocations. To attempt to enumerate the publications of the *Action Populaire* would be impossible in the compass of this short article; we will therefore now pass on to the second form of its propaganda—the Information Bureau.

The Information Bureau, or social intermediary, is an office, which is a natural outcome of the social currents set in motion by the numerous pamphlets, tracts, and manuals. Men read the little books dealing with the special subject in which they are interested, and immediately a crowd of questions and difficulties rise to their minds. The natural impulse is to consult the *Action Populaire*. Hence an Information Bureau became a necessity. It is not merely one among many already existing bureaus. Its object is rather to increase the utility of such bureaus. It endeavours to be the "intermediary" between the social worker and the particular association, or society, which corresponds with his necessities, or if none such exists, it will temporarily occupy the post itself. The questions asked cover a wide field of thought and action, as may be seen from the following examples, selected at random:—

"What form of employment can you suggest for young girls, who are leaving their village because of the impossibility of gaining a livelihood there?"

"Do you know of the existence of a reliable society, if

possible Catholic, which occupies itself with cheap dwelling-houses for working men?"

"I am anxious to study the fundamental theological and philosophical principles underlying the social sciences; could you possibly indicate to me the works to which I ought to refer?"

Demands for information come from all parts of the world, including Poland, Tunis, Servia, and Japan, and are attended to by experts. Often one question will involve the expenditure of an enormous amount of correspondence and research. Sometimes the intermediary will be asked to send an expert to give a conference in a district where the inhabitants are anxious to organize some philanthropic enterprise, but are quite ignorant of the right methods to pursue; or again, some club is threatened with failure, its members are falling off, and the organizers do not understand that it is because the institution is behind the times and does not correspond with the needs of the district. This is an excellent example of the type of difficulty which the Information Bureau is so prompt in helping. By means of an interview, it can point out the way in which to restore new life to the club, and to make it a valuable centre of social influence. This may sound rather like the advertisement "Turn the handle, and we do the rest," but it is not quite as easy as it may seem. The difficulties must be carefully explained, often a visit of personal inspection has to be paid in order to judge of the social conditions of the town or village; sometimes the alterations suggested obtain little result, and fresh suggestions have to be made involving much thought and consultation. Several lecturers are also employed in attending each of the important congresses which take place during the year; it is exceedingly important that a representative of the *Action* should be present at every large assembly of social workers, in order to keep in touch with every development of social thought and action.

For whom is this vast accumulation of knowledge prepared? For all men and women who are sincerely interested in social problems, and ready to co-operate in efforts to solve them. The ambition of the Director and his staff is to form

In each department of industrial life, in the factory, the workroom, in every trade, in town and country, a group of men or women, taken from amongst the workers themselves, whom they can educate to a right understanding of their responsibilities, as Christian members, of the great social body. Many of the men have capabilities which only need developing, and their co-operation with the social worker will be of inestimable value in helping to stem the tide of socialism, whose fallacious doctrines have so sadly led astray the ranks of the working men. "Go to the people," said the working man's Pope, Leo XIII, and the *Action* has carried out this mission by endeavouring to choose out its little band of social students and men of action, who have sufficient intelligence and energy to profit by instruction. The Abbé Desbuquois is full of plans for the future; among others he earnestly desires to see in every rural and urban district a committee of persons who shall be entirely devoted to the interests, intellectual and material, of their centre. This committee should, of course, be attached to the diocesan bureau already existing, and should organize insurance societies, Christian syndicates and co-operatives; found study classes and libraries, and offer a strong resistance to the work of the anti-Christian Press, by the circulation of a good up-to-date Catholic newspaper. He also hopes to start a course of lectures, by eminent professors, to be given at the bureau of the *Action*, at Rheims.

It remains to be seen what results have been obtained by this propaganda, and what commendations have been bestowed upon it by other social workers. With regard to the first point, we must state at the outset that the *Action Populaire* is more concerned to sow the seed than itself to reap the harvest. Its work is chiefly one of initial suggestion. Yet there are many indications that the suggestion is bearing abundant fruit. We may glance, for instance, at one of the pamphlets, which describes the result of the teaching and help of the *Action* upon a country parish. The parishioners number some six hundred souls. No effort had ever been made to ameliorate their social condition; and, indeed, they considered that the Church was only interested in the spiritual progress of her children,

and had no solicitude for their material wellbeing. The curé had for sole auxiliary in his social campaign an energetic young agriculturist. The first efforts of the curé were naturally directed towards attracting the children. The month of October followed immediately upon his appointment to the parish, and every evening he collected quite a number of little ones for the recital of the rosary, after which they went to the presbytery to practise hymns, later on to be sung in church, and play games. At Christmas four or five men, having seen that their curé took an interest in music, came forward, one to act as organist for the mass, the others to lead the singing. After this a small society grew up for the practice of music to be used at mass and benediction; and from this was developed the first "patronage," where, besides lectures on vocal and instrumental music, fencing and boxing took place. The next step was to instruct the people by founding an evening school; the curé and a young man of twenty-five years were the first members. They met together every Sunday evening from seven to nine, and the district being pre-eminently agricultural, occupied themselves with the study and discussion of foods for cattle and manures for improving the poor condition of the soil. Gradually they attracted others who were interested in these matters, and the club was founded. The curé began the meetings by a prayer, followed by a short conference on some religious question or in reading and commenting upon a chapter from the Gospels, each member having the right to ask any question he liked. This was followed by a short summing up of the minutes of the last meeting, and then came a lecture on some agricultural or social subject, followed by a discussion. This weekly meeting was found to have wonderful influence in drawing men together, in developing their mutual interests, and in the interchange of ideas; nevertheless many farmers and proprietors refused to have anything to do with the club. At length seven of the members formed themselves into a syndicate, and, in the face of violent opposition, set to work to purchase vegetable manures, which they used upon certain tracts of utterly unprofitable swamp, with the astonishing result that the following year this hitherto useless ground yielded a fine

crop of vegetables. It now was the turn of their critics to ask to be admitted into the syndicate. The pioneers had the satisfaction of seeing a new interest taken in agriculture, and a noticeable diminution in the numbers of those who were in the habit of drifting away to the large towns.

The next undertaking was to start a rural bank. Here the pamphlets of the *Action Populaire* proved useful in pointing out the steps to be taken and the lines on which to work. Finally, after many delays, the bank was opened, sums of money were borrowed by the managers at 3 per cent. and lent at 4 per cent., to be returned by instalments. It soon proved to be an immense assistance in inculcating habits of thrift and in helping the working man to tide over times of special difficulty. Then a co-operative dairy was formed—the farms in the parish had been nothing but a loss to their owners owing to the impossibility of finding a market for their produce, and an intense apathy in farming matters prevailed in consequence. Two farmers were at last persuaded to study the subject during the winter months, and in the following March a piece of land was bought in a good central position near the principal farms and within twenty minutes of the railway station. A model dairy was constructed, but it was not till fifteen months had been passed in struggling with the prejudices of the local farmers that the plan was agreed upon of buying all the milk in the surrounding neighbourhood and of re-selling it, the two pioneers themselves bearing the risks involved. After this a basket-making workshop was opened, for the village had no local industries. Work that could be done at home was started for the women, and, as the curé tells us, proved a valuable means of stemming the flow of gossip! The use of the knitting-machine became an interesting and fairly lucrative occupation, and tongues wagged less freely. A parochial library was also inaugurated, and an awakened interest in religious knowledge was the result. The parish is by now full of social movement, and the men who were most loath to desire reforms are now the first to come forward with plans for fire insurance or the institution of a pharmacy. Most important of all, the people have learned both that their curé may be trusted, and that the Church can never look on unheeding while any of her children are

in want. This is surely a strong proof of the influence of the *Action Populaire* in stirring up the social sense. This curé acknowledges that when he was a *vicaire* in the mountains of Cantal he never troubled himself with social questions.

We will now glance at some of the commendations earned by the *Action*. The great social worker, Count Albert de Mun, is most unstinting in his praise of this "beehive," as he calls it, and testifies to the practical help it has rendered him in his work. Leon de Seilhac, the permanent delegate of the Musée Sociale at Paris, remarks that in order to find an answer to any question he may be asked he has only to consult the publications of the *Action*. "For my own part," he adds. "I might be dumb, so well is the work done for me." The rivals of the *Action* in the social field also recognize the value of its propaganda, and even the well-known advocate of the neutral school, Doumerque, has testified to its importance. But perhaps the most significant instance of the high estimation in which it is held and the influence which it has acquired is provided by one of its more recent undertakings, described as follows by a writer in *The Month* :—

"Excellent as were these works of reference or pamphlets dealing with particular topics, something more was needed. For the directors of the movement were daily growing in experience, and developing a social sense of their own. Their office had become a kind of clearing-house of social information. They were in touch with all that was most vital of social effort in the country, and their network of foreign correspondence was ever extending. Hence, it was not surprising that the talented group of able and assiduous students who constituted the central staff should seek for an opportunity not merely of supplying specific information to those who needed it, but of putting before the public the results of their own increase of social knowledge. It was obviously desirable that they should have some organ by which to manifest their criticism of actual social theories, their judgements on current social events. They had a mind of their own in all these matters : why should they not have a voice in them also ?

"True, their mind was the mind of Rome. Never for an

instant have they swerved in their allegiance to Catholic principles, and the bishops of France have vied with each other in their commendations of the movement. Yet the mere acceptance of Catholic principles does not confer the power of making useful contributions to social science. The whole difficulty lies in the application of those principles (a matter which Rome for the most part and from the nature of the case leaves to local Catholic initiative), and this demands just such wide investigation and careful study as the directors of *Action Populaire* have been engaged in of recent years. Hence it was clear that a great service would be rendered both to the Church and to social science were these directors to undertake the task of publishing a social and economic review."

"We have already referred to that valuable periodical which, under the name of *Association Catholique*, has during the last thirty-three years done such valuable work, and provided the Catholic social student with a quarry of sound doctrine and useful information. We have further pointed out that this review has only been prevented from inaugurating a popular social movement among the Catholics of France by the fact that it was itself somewhat lacking in popularity. It never reached the people. Its appeal was addressed to the educated and wealthy classes. It succeeded in impressing many of them with a sense of their duties to society, and it enlisted the services of a number of brilliant students in the work of applying Catholic social principles to current economic conditions. In this sense it was 'aristocratic,' and was written for the few. Yet we must not suppose that it was out of sympathy with the cause of the working classes; on the contrary, it laboured earnestly to establish the theoretic basis of a sound Christian democracy. Though not itself primarily concerned with popular social education, it paved the way for an organization such as the *Action Populaire* with its more direct action upon the working classes. For it was the precursor of that co-operative movement which, in spite of political persecution and the socialistic troubling of the waters, will, we trust, provide France in years to come with a more stable and healthy social organization, and will offer to the Church more satisfactory conditions under which she may exercise

her sacred ministry. This pioneer Catholic social review, after assisting at the demolition of economic liberalism, has for some years past been laying the foundations of a Christian social economy to take its place. The task has been an immense one, since, to quote some words written in *l'Association Catholique* five years ago :—

“ ‘After an epoch of unheard-of transformations in the industrial order, we are groping in a world of new relations which receive but little illumination from justice and from science.’

“To throw light on these new relations has been the task of the *Association Catholique* during recent years. Its work is now carried on by *l'Action Populaire*, to which the direction of the former periodical has been confided. The review now appears under the name of *Le Mouvement Social*, the first number being that for January, 1909.

“The linking of old and new which is indicated by the transfer of *l'Association Catholique* strikes us as being a very hopeful sign of the times. The ‘aristocratic’ movement, with its wealth of tradition, its talent and loyalty, its learning and culture, has now come out into a wider field, and seeks by direct contact with the people to impress the new democracy with its own respect for authority, and to place at the public service its own stores of laboriously-acquired learning. It consecrates its labour and vindicates its efforts by taking the working classes, to whose interests it has ever looked, into its confidence. On the other hand, the vigorous young society whose fortunes we are sketching finds itself reinforced by the traditions of an experienced body of students whose work (though too little known in this country, where our interest in politics sometimes makes us lose sight of the deeper social movements) will ever be regarded with gratitude by the Catholics of France.”

We must not forget to mention another consoling result, directly owing to the influence exercised by the pamphlets and tracts of the *Action* ; and that is the greater attention given in the seminaries to social instruction. Many bishops have profited by the occasion of the annual clerical retreats in their dioceses to recommend these publications ; the Archbishop of Rouen remarks, in a letter addressed to the Director, that only by means of a

Christian social action, such as that taught by the *Action Populaire*, can a remedy be found for the evils resulting from the recent anti-religious legislation and the prevailing laxity of morals.

A comparison has sometimes been drawn between the *Action Populaire* and the *Volksverein*, whose methods of action have been so admirably described to English readers in Father Plater's book, *Catholic Social Work in Germany*. But as the Director of the *Action* remarks, the *Volksverein* is addressed to a body of earnest Catholics, while France, speaking generally, is fast losing her hold upon the Catholic principles which were the proud heritage of her forefathers. In some respects the example of the French institution contains more encouraging lessons for Catholics in England than does the great German organization. Catholic social principles in England, as in France, have been in the main forgotten; and those who still uphold them are but a small minority in the country. To impress those principles upon the coming generation is a task of no little difficulty; yet the success which is attending it in France should urge those of us who are interested in social action to work with renewed confidence.

In the Catholic Social Guild we have an organization which owes much to the example of the *Action Populaire*. By degrees that guild will, we may hope, attain to something like the position held by the *Action* in France. We are very far as yet from the splendidly equipped bureau at Rheims or its ceaseless output of social literature; yet the French pioneers had to contend with an amount of apathy and difficulty greater than that which hampers the beginnings of the guild. The intrinsic value of the message which, in common with our French brethren, we have to deliver, may well animate us with confidence in the ultimate result. Our country needs instructing in Catholic social principles as it needs nothing else; and in proportion as non-Catholic theories of society are seen to be unsatisfactory we may anticipate a more attentive hearing for the social teaching which Leo XIII has charged us to deliver to a disorganized society.

In conclusion, I desire to render my grateful thanks

to Monsieur l'Abbé Desbuquois, the Director of the *Action Populaire*, for his kindness in supplying me with information, and also to the lady worker, who was able to give me many practical details. Members of the Catholic Social Guild who visit Rheims will do well to call at the office of the *Action* (5 Rue des Trois-Raisinets). They will, I am assured, meet with the most hospitable of receptions; and an inspection of this wonderful hive of Catholic social activity is an experience that will not be easily forgotten.

THE CONDITION OF THE WORKING CLASSES

BY
POPE LEO XIII

WITH INTRODUCTION AND APPENDIX BY
THE RIGHT REV. MGR. PARKINSON, D.D.

LONDON
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INTRODUCTION

RELIGION is the natural protector of the weak. It inspires a sense of justice and kindness. The Revelation of God has urged these duties upon the greedy and the oppressor with stern insistence through the course of thousands of years. In the teaching of Christ kindness is elevated to love, to become the distinctive note of the world-wide message of the Divine Master. His accredited minister, the Church, has never failed in her duty of defending, succouring, and raising the poor, and urging upon the rich their elementary obligations of justice and Christian love. With the changing forms of society she has adapted her words of counsel and command to the circumstances of each succeeding age. She emancipated the slave; she sheltered the weak and the oppressed; she consecrated the associations of the craftsmen; and in our own day, when the burden of toil had grown well-nigh unbearable, and the workers chafed angrily under the bitter yoke, she spoke again, and with no uncertain voice. The Encyclical *Rerum Novarum*, on the Condition of Labour, announces no revolution in the teaching of the Church; it merely applies—but with the majesty and force of St. Paul—those eternal laws of social duty and Christian affection of which the Church is the guardian and the exponent.

This ever-memorable utterance of the Holy See came at an opportune moment. Doubtless it formed a part of the lofty scheme of social and political teaching which Leo XIII gave to the world; but its date, its tone of sympathy and indignation, were prompted by the circumstances of those eventful years.

In Germany, Bishop Ketteler, that illustrious and fearless champion of the people's cause, laid down a programme of social reforms which anticipated many of the features of the Encyclical on the Condition of Labour by more than twenty years. Some of his proposals became shortly the law of his country, while Leo XIII designated him as "my great predecessor."

On the eve of the war of 1870 M. Albert de Mun initiated the movement for the social regeneration of France—a movement which has gone on increasing during times of direst political stress and discouragement. A similar work of social reconstruction went on actively in the Catholic cantons of Switzerland under the impulse of Gaspard Decurtins, and in Austria under the direction of the Baron de Vogelsang. The little study club at Fribourg forwarded its transactions to Pope Leo by the hands of Cardinal Mermillod, Bishop of Geneva. The Pontiff took a keen interest in the social congresses held in Italy, Germany, Belgium, and Switzerland. He dealt generously with the Association of the Knights of Labour, whose cause Cardinals Manning and Gibbons supported with such far-seeing devotedness. In the autumn of 1884 he received a pilgrimage of French employers of labour; in 1887 he welcomed to the Vatican a great pilgrimage of Labour, composed of 100 employers, 1,400

workmen, and 300 priests; in 1889 he gave audience to a succession of workmen's pilgrimages from France, consisting of many thousands. The most marked enthusiasm was aroused among the workmen for the Holy Father, whom they called "their father and their protector." His repeated assurance was: "We shall never cease to do for the betterment of your condition all that Our office and Our fatherly heart can suggest." In 1890 he clearly traced the leading ideas of social reform in his letter to the Emperor William II on the occasion of the Congress held at Berlin.

The time was at length ripe for the complete and final pronouncement of May 15, 1891. This weighty document has blessed and sanctified the cause of true social rectification. It has identified the Church with the masses, not only collectively, but also individually. Its dominant note is affectionate sympathy for the worker. It exalts his personal dignity as a man, and as the father of the family. It insists on mutual effort; it sanctions and desiderates a wise intervention of the supreme civil authority in social concerns. Above all, it proclaims that without the guidance of religion and the dictates of morality no social betterment is to be hoped for.

"Since the divine words, 'I have compassion on the multitude,' were spoken in the wilderness," wrote Cardinal Manning,* "no voice has been heard throughout the world pleading for the people with such profound love and loving sympathy for those that toil and suffer, as the voice of Leo XIII. . . . None but the Vicar of our Divine Lord could so speak to mankind. No Pontiff has ever so

* See *Leo XIII on Labour* (C.T.S., 1d.).

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spoken. No Pontiff has ever had such an opportunity so to speak, for never till now has the world of labour been so consciously united, so dependent upon the will of the rich, so exposed to the fluctuations of adversity and to the vicissitudes of trade."

Bishop Hedley wrote:¹ "The Holy Father has spoken, and spoken with very great clearness and frankness. He says that no one can question that a remedy must be found, and quickly found, for the misery which presses so heavily at this moment on the large majority of the very poor. . . . There will be found in the earnest and weighty sentences which announce, with such dignified eloquence, the result of his earnest and long-continued meditation, wonderfully clear principles which will serve as a guide to those whose business it is to enter into details. . . . Let me express the hope that every intelligent man and woman in the country will read and study this earnest and eloquent Encyclical."

The English non-Catholic press was not slow to appreciate the grandeur and wisdom of this pontifical utterance. *The Spectator* wrote: "Leo XIII is definite to a marvel, clear to audacity, terse till, in the English version at least, he almost oversteps the bounds of Pontifical etiquette, and uses epigram as a judicial weapon. And . . . though Pope Leo's warm denunciations of oppression for greed may not make capitalists more philanthropic, his distinct declaration that labour has a right to a comfortable though 'frugal life'—what courage it must have required in an epoch of universal suffrage to put in that word?—will give new heart to the millions."

It remains for the Catholic of to-day to read and to

¹ *The Tablet*, June 6, 1891, p. 885.

re-read this code of social principles, which for nearly thirty years past has brought forth rich and abundant fruit in countries where its teaching has been carried into action. In our own country the current of social reform is running strong. It were well if those who ride on the current had before them the chart of safety traced for them by the hand of the enlightened reformer, Leo XIII.

Pius X in his *Motu Proprio* of December 18, 1903, has summarized, and, with all the weight of his supreme authority, has laid down as fundamental rules of thought and conduct, the principles which Leo XIII expounded to an astonished world in his inspired utterances.

The Encyclicals *Quod Apostolici muneris* (December 28, 1878), *Rerum novarum* (May 15, 1891), *Graves de communi* (January 18, 1901), and lastly the *Instruction of the Sacred Congregation* of January 27, 1902, have furnished us with a code of doctrines which will be the guide of Catholics during these momentous years of social readjustment.¹

HENRY PARKINSON.

OSCOTT COLLEGE.

¹ The three first will be found in the volume entitled *The Pope and the People* (C.T.S., wrapper 1s., cloth 2s.) ; the last is printed in the C.T.S. pamphlet (C.S.G. series), *Rome and the Social Question*.

RERUM NOVARUM

THE CONDITION OF THE WORKING CLASSES

Encyclical Letter, May 15, 1891

THAT the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it—and actually there is no question which has taken a deeper hold on the public mind.

Therefore, Venerable Brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of

the common weal, and have issued Letters bearing on "Political Power," "Human Liberty," "The Christian Constitution of the State," and like matters, so have we thought it expedient now to speak on the Condition of the Working Classes. It is a subject on which We have already touched more than once, incidentally. But in the present Letter, the responsibility of the Apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of Capital and of Labour. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes : for the ancient working-men's Guilds were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that working-men have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals ; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself.

To remedy these wrongs the Socialists, working on the

The Socialist poor man's envy of the rich, are striving solution ; its to do away with private property, and refutation. contend that individual possessions should

become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working-man himself would be among the first to suffer. They are moreover emphatically unjust, because they would rob the lawful possessor, bring State action into a sphere not within its competence, and create utter confusion in the community.

Private property a natural right. It is surely undeniable that, when a man engages in remunerative labour, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education ; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form ; and, consequently, a working-man's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labour. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavouring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they

would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his stock and of bettering his condition in life.

What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self-preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys, at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially and generically from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time.

This becomes still more clearly evident if man's nature

be considered a little more deeply. For man, fathoming by his faculty of reason matters without number, and linking the future with the present, becoming, furthermore, by taking enlightened forethought, master of his own acts, guides his ways under the eternal law and the power of God, whose Providence governs all things. Wherefore it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come. Hence man not only can possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but recur; although satisfied to-day, they demand fresh supplies for to-morrow. Nature accordingly owes to man a storehouse that shall never fail, affording the daily supply for his daily wants. And this he finds solely in the inexhaustible fertility of the earth.

Neither do we, at this stage, need to bring into action the interference of the State. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the sustenance of his body. Now to affirm that God has given the earth for the use and enjoyment of the whole human race is not to deny that private property is lawful. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is no one who does not sustain life from what the land produces. Those who do not possess the soil, contribute their labour; hence it may truly be said that all human subsistence is derived either from labour on one's own land, or from some toil, some calling which is paid for either in the produce of the land

itself, or in that which is exchanged for what the land brings forth.

Here, again, we have further proof that private ownership is in accordance with the law of Nature. Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body towards procuring the fruits of Nature, by such act he makes his own that portion of Nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his individuality ; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

So strong and convincing are these arguments, that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built, or the estate which he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labour has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition : it was wild before, now it is fruitful ; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labour should be possessed and enjoyed by any one else ? As effects follow their cause, so is it just and right that the results of labour should belong to those who have bestowed their labour.

With reason, then, the common opinion of mankind,

little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human existence. The same principle is confirmed and enforced by the civil laws—laws which, so long as they are just, derive from the law of nature their binding force. The authority of the Divine Law adds its sanction, forbidding us in severest terms even to covet that which is another's:—*Thou shalt not covet thy neighbour's wife ; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his.*¹

The right of private property proved by the Family. The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity, or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. *Increase and multiply.*² Hence we have the Family; the "society" of a man's house,—a society limited indeed in numbers, but no less a true "society," anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community.

That right of property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family ; nay, such person must possess this right so much the more

¹ Deut. v. 21.

² Gen. i. 28.

clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, so to speak, and continue his own personality, should be by him provided with all that is needful to enable them to keep themselves honourably from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within its sphere, that is to say, by the father. Provided, therefore, the limits which are prescribed by the very purposes for which it exists be not transgressed, the Family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty.

We say, at least equal rights; for inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the Family must necessarily have rights and duties which are prior to those of the Community, and founded more immediately in nature. If the citizens of a State—in other words the families—on entering into association and fellowship, were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, such association should be held in detestation, rather than be an object of desire.

The contention, then, that the civil government should at its option intrude into and exercise intimate control over the Family and the household, is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the

precincts of the household there occur grave disturbance of mutual rights, public authority should intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further: here nature bids them stop. Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free will, under power and charge of its parents."¹ The Socialists, therefore, in setting aside the parent and setting up a State supervision, act *against natural justice*, and break into pieces the stability of all family life.

And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation.

Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This

¹ St. Thomas, *Summa Theol.*, 2a, 2æ, Q. x. art. 12.

being established, we proceed to show where the remedy sought for must be found.

No practical solution without Religion. We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of Religion and of the Church. It is We who are the chief guardian of Religion and the chief dispenser of what pertains to the Church, and We must not by silence neglect the duty incumbent on us. Doubtless this most serious question demands the attention and the efforts of others besides themselves—to wit, of the rulers of States, of employers of labour, of the wealthy, aye, of the working classes themselves, for whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter ; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all ; the Church improves and betters the condition of the working-man by means of numerous useful organizations ; does her best to enlist the services of all ranks in discussing and endeavouring to meet, in the most practical way, the claims of the working classes ; and acts from the positive view that for these purposes recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

Labour and suffering must exist. Let it, then, be taken as granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind ; people differ in capacity, skill, health, strength ; and

unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition. As regards bodily labour, even had man never fallen from *the state of innocence*, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation for his disobedience. *Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life.*¹ In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles.

The great mistake made in regard to the matter now under consideration, is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working-men are intended by nature to live in mutual conflict. So irrational and so false is this view, that the direct contrary is the truth. Just as the symmetry of the human frame is

Class should help class.

¹ Gen. iii. 17.

the resultant of the disposition of the bodily members, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic. Each needs the other : Capital cannot do without Labour, nor Labour without Capital. Mutual agreement results in pleasantness of life and the beauty of good order ; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian) in drawing the rich and the poor bread-winners together, by reminding each of its duties to the other, and especially of the obligations of justice. Thus Religion teaches the labouring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into ; never to injure the property, nor to outrage the person, of an employer ; never to resort to violence in defending their own cause, nor to engage in riot or disorder ; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets, followed by insolvency. Religion teaches the wealthy owner and the employer that their work-people are not to be accounted their bondsmen ; that in every man they must respect his dignity and worth as a man and as a Christian ; that labour is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honourable calling, enabling a man to sustain his life in a way upright and creditable ; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Again, therefore, the Church teaches that, as Religion and things spiritual and mental are among the working-man's main concerns, the employer is bound to see that the worker has time for his religious duties ; that

he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings. Furthermore, the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age. His great and principal duty is to give every one a fair wage. Doubtless before deciding whether wages are adequate, many things have to be considered; but wealthy owners and all masters of labour should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the labourers . . . which by fraud hath been kept back by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth.*¹ Lastly, the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the labouring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and all its causes?

But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery.

¹ James v. 4.

The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding-place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or lack them altogether—so far as eternal happiness is concerned—it matters little; the only important thing is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit: and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.*¹ Christ's labours and sufferings, accepted of His own free will, have marvellously sweetened all suffering and all labour. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*²

Therefore those whom fortune favours are warned that freedom from sorrow and abundance of earthly riches are no warrant for the bliss that shall never end, but rather are obstacles;³ that the rich should tremble at the threatenings of Jesus Christ—threatenings so unwonted in the mouth of our Lord⁴—and that a most strict account must be given to the Supreme Judge for all we possess. The chief and most excellent rule for the right use of money

¹ 2 Tim. ii. 12.

² 2 Cor. iv. 17.

³ Matt. xix. 23, 24.

⁴ Luke vi. 24, 25.

is one which the heathen philosophers hinted at, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human existence."¹ But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith, Command the rich of this world . . . to offer with no stint, to apportion largely."² True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; "for no one ought to live other than becomingly."³ But when what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. *Of that which remaineth, give alms.*⁴ It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgements of men must yield place to the laws and judgements of Christ the true God, who in many ways urges on His followers the practice of almsgiving—*It is more blessed to give than to receive*; ⁵ and who will count a kindness done or refused to the poor as done or refused to Himself—*As long as you did it to one of My least brethren you did*

¹ 2a, 2æ, Q. lxvi. art. 2.

² Ibid. Q. lxxv. art. 2.

³ Ibid. Q. xxxii. art. 6.

⁴ Luke xi. 41.

⁵ Acts xx. 35.

*it to Me.*¹ To sum up then what has been said :—Whoever has received from the Divine bounty a large share of temporal blessings, whether they be external and corporeal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others. "He that hath a talent," says St. Gregory the Great, "let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbour."²

The poor
must accept
their lot.

As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labour. This is enforced by what we see in Christ Himself, who, *whereas He was rich, for our sakes became poor*; ³ and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the son of Mary?*⁴ From contemplation of this Divine Exemplar, it is more easy to understand that the true worth and nobility of man lies in his moral qualities, that is, in virtue; that virtue is moreover the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor "blessed";⁵ He lovingly invites those in labour and grief to come to Him for solace;⁶ and He displays the

¹ Matt. xxv. 40.

² St. Gregory the Great, Hom. ix. in Evangel. n. 7.

³ 2 Cor. viii. 9.

⁴ Mark vi. 3.

⁵ Matt. v. 3: "Blessed are the poor in spirit."

⁶ Ibid. xi. 28: "Come to Me all you that labour and are burdened and I will refresh you."

tenderest: charity towards the lowly and the oppressed. These reflections cannot fail to keep down the pride of those who are well to do, and to embolden the spirit of the afflicted; to incline the former to generosity and the latter to meek resignation. Thus the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, *the first-born among many brethren*; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the Kingdom of Heaven. *If sons, heirs also; heirs indeed of God, and co-heirs of Christ.*¹

Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were Society penetrated with ideas like these, strife must quickly cease?

But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them; and by the intermediary of her bishops and clergy diffuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends, that the Church possesses a power peculiarly her own. The agencies

¹ Rom. viii. 17.

which she employs are given to her by Jesus Christ Himself for the very purpose of reaching the hearts of men, and derive their efficiency from God. They alone can reach the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellow-men with a love that is singular and supreme, and to break down courageously every barrier which impedes the way of a life of virtue.

On this subject we need but recall for one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt: for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first Cause and the final End; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts, and His laws. And if Society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence to fall away from its primal constitution implies disease: to go back to it, recovery. And this may be asserted with utmost truth both of the State in

general and of that body of its citizens—by far the great majority—who sustain life by their labour.

She is also
solicitous
about the
temporal
interest of her
children.

Neither must it be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavour. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no slight degree. Christian morality, when adequately and completely practised, leads of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance;¹ it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance.

The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein again she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardour of brotherly love among the earliest Christians that numbers of those who were in better circumstances despoiled themselves of their possessions in order to relieve their brethren; whence *neither was there any one needy among them*.² To the order of Deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though

¹ The desire of money is the root of all evils—I Tim. vi. 10.

² Acts iv. 34.

burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety ; because, to cite his own words, they were employed “in feeding the needy, in burying them, in the support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked.”¹

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has aroused everywhere the heroism of charity, and has established congregations of Religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church ; for virtue it is not, unless it be drawn from the Sacred Heart of Jesus Christ ; and whosoever turns his back on the Church cannot be near to Christ.

It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies must concur. All who are concerned in the matter should be of one mind and according to their ability act together. It is with this, as with the Providence that governs the world ; the results of causes do not usually take place save where all the causes co-operate.

¹ *Apologia Secunda*, xxxix.

It is sufficient, therefore, to inquire what part the State should play in the work of remedy and

The State
should promote relief.
the general
good;

By the State we here understand, not the particular form of government prevailing in this or that nation, but the State as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which we have expounded in the Encyclical on "The Christian Constitution of the State." The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the heads of the State. Now a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and amongst the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to any suspicion of undue interference—since it is the province of the State to consult the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

should be sol-
licitous for the
working popu-
lation.

There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The poor are members of the national community equally with the rich; they are real component living members which constitute, through the family, the living body; and it

need hardly be said that they are in every State very largely in the majority. It would be irrational to neglect one portion of the citizens and favour another ; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes ; otherwise that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas of Aquin : "As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole."¹ Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called by the Schoolmen *distributive*—towards each and every class alike.

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such measure as this ; but they benefit the nation, if less directly, in a most important manner. Still we have insisted that, since the end of Society is to make men better, the chief good that Society can possess is Virtue. Nevertheless, in all well-

¹ 2a, 2æ, Q. lxi. art. 1 ad 2.

constituted States it is in no wise a matter of small moment to provide those bodily and external commodities *the use of which is necessary to virtuous action*.¹ And in order to provide such material well-being, the labour of the poor—the exercise of their skill, and the employment of their strength, in the culture of the land and in the workshops of trade—is of great account and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labour of working-men that States grow rich. Justice, therefore, demands that the interests of the poorer classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed, and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favourable consideration. Let it not be feared that solicitude of this kind will be harmful to any interest : on the contrary, it will be to the advantage of all ; for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends.

In what respects the State should interfere.

We have said that the State must not absorb the individual or the family ; both should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others. Rulers should, nevertheless, anxiously safeguard the community and all its members ; the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a Government's whole reason of existence ; and the members, because both philosophy and the Gospel concur in laying down that the

¹ St. Thomas, *De Regimine Principum*, i. 15.

object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. The gift of authority derives from God, and is, as it were, a participation in the highest of all sovereignties; and should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches also to details.

Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it interests the public, as well as the individual, that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail, both in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the labouring population the ties of family life were relaxed; if Religion were found to suffer through the operatives not having time and opportunity afforded them to practise its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labour, or by work unsuited to sex or age—in such cases, there can be no question but that, within certain limits, it would be right to invoke the

aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

Rights must be religiously respected wherever they exist; and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government.

How the
State should
deal with
labour
questions.

Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safeguarding of private property by legal enactment and public policy. Most of all it is essential, amid such a fever of excitement, to keep the multitude within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labour rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The

authority of the State should intervene to put restraint upon such fire-brands, to save the working classes from their seditious arts, and protect lawful owners from spoliation.

When work-people have recourse to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures ; for such paralyzing of labour not only affects the masters and their work-people alike, but is extremely injurious to trade and to the general interests of the public ; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperilled. The laws should forestall and prevent such troubles from arising ; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

Working
people must
have their
spiritual rights
respected.

But if owners of property should be made secure, the working-man in like manner has property and belongings in respect to which he should be protected ; and foremost of all, his soul and mind. Life on earth, however good and desirable in itself, is not the final purpose for which man is created ; it is only the way and the means to that attainment of truth and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God ; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. *Fill the earth and subdue it ; and rule over the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth.*¹ In this respect all men are equal ; there is no difference

¹ Gen. i. 28.

between rich and poor, master and servant, ruler and ruled, *for the same Lord is over all.*¹ No man may with impunity outrage that human dignity which God Himself treats *with reverence*, nor stand in the way of that higher life which is the preparation of the eternal life of heaven. Nay, more ; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right ; he cannot give up his soul to servitude ; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

From this follows the obligation of the cessation from work and labour on Sundays and certain holy days. The rest from labour is not to be understood as mere giving way to idleness ; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be ; but it should be rest from labour, hallowed by religion. Rest (combined with religious observances), disposes man to forget for a while the business of this everyday life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest ; a rest sanctioned by God's great law of the Ancient Covenant—*Remember thou keep holy the Sabbath day,*² and taught to the world by His own mysterious "rest" after the creation of man : *He rested on the seventh day from all His work which He had done.*³

The State If We turn now to things external and corporeal, the first concern of all is to
and the regula-
tion of Labour. save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond

¹ Rom. x. 12.

² Exod. xx. 8.

³ Gen. ii. 2.

these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labour, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in proportion as their labour is more severe and trying to health. Then, again, the season of the year should be taken into account ; for not unfrequently a kind of labour is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations ; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing-up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength ; for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work-people, there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just ; for it can never be just or right to require on the one side, or to promise on the other, the giving

up of those duties which a man owes to his God and to himself.

We now approach a subject of great and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due: but not under any other circumstances.

This mode of reasoning is to a fair-minded man by no means convincing, for there are important considerations which it leaves out of account altogether. To labour is to exert oneself for the sake of procuring what is necessary for the purposes of life, and chief of all for self-preservation. *In the sweat of thy brow thou shalt eat thy bread.*¹ Hence a man's labour bears two notes or characters. First of all, it is *personal*, inasmuch as the exertion of individual strength belongs to the individual who puts it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labour is *necessary*; for, without the result of labour a man cannot live; and self-preservation is a law of Nature, which it is wrong to disobey. Now, were we to consider labour so far as it is *personal* merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labour of the working-man is not only his personal attribute, but it is *necessary*;

¹ Gen. iii. 19.

and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live ; and the poor can procure it in no other way than through work and wages.

Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages ; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, &c.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as We shall mention presently, or to some other mode of safeguarding the interests of the wage-earners ; the State being appealed to, should circumstances require, for its sanction and protection.

The working-man should be encouraged to acquire property. If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy ; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great labour question cannot be solved save by assuming as a principle that private ownership must be held sacred and

inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners.

Many excellent results will follow from this ; and first of all, property will certainly become more equitably divided. For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth ; which has in its grasp the whole of labour and trade ; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken-down and suffering, and ever ready for disturbance. If working-people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them ; nay, they learn to love the very soil that yields in response to the labour of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labour would add to the produce of the earth and to the wealth of the community is self-evident. And a third advantage would spring from this : men would cling to the country in which they were born ; for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man ; and the State has the right to control its use in the interests of the public good alone,

but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting.

**Associations
and organiza-
tions.**

In the last place—employers and workmen may of themselves effect much in the matter we are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and what are called “patronages” or institutions for the care of boys and girls, for young people, as well as homes for the aged.

The most important of all are Working-men’s Unions; for these virtually include all the rest. History attests what excellent results were brought about by the Artificers’ Guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such Unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few Associations of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once; yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

The consciousness of his own weakness urges man to

call in aid from without. We read in the pages of Holy Writ : *It is better that two should be together than one ; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.*¹ And further : *A brother that is helped by his brother is like a strong city.*² It is this natural impulse which binds men together in civil society ; and it is likewise this which leads them to join together in associations of citizen with citizen ; associations which, it is true, cannot be called societies in the full sense of the word, but which, notwithstanding, *are societies.*

These lesser societies and the society which constitutes the State differ in many respects, because their immediate purpose and aim is different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called *public* society, because by its agency, as St. Thomas of Aquin says, " Men establish relations in common with one another in the setting up of a commonwealth."³ But societies which are formed in the bosom of the State are styled *private*, and rightly so, since their immediate purpose is the private advantage of the associates. " Now a private society," says St. Thomas again, " is one which is formed for the purpose of carrying out private objects ; as when two or three enter into partnership with the view of trading in common."⁴ Private societies, then, although they exist within the State, and are severally part of the State, cannot nevertheless be absolutely, and as such, prohibited by the State. For to enter into a " society " of this kind is the natural right of man ; and the State is bound to protect natural rights, not to destroy them ; and if it forbid its citizens to form associations, it contradicts

¹ Eccles. iv. 9, 10.

² Prov. xviii. 19.

³ *Contra impugnantes Dei cultum et religionem*, ii.

⁴ *Ibid.*

the very principle of its own existence; for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

There are occasions, doubtless, when it is fitting that the law should intervene to prevent association; as when men join together for purposes which are evidently bad, unlawful, or dangerous to the State. In such cases public authority may justly forbid the formation of associations, and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretence of public benefit. For laws only bind when they are in accordance with right reason, and hence with the eternal law of God.*

The right of association. And here we are reminded of the Con-
ecclesiastical fraternities, Societies, and Religious Orders
association. which have arisen by the Church's authority
and the piety of Christian men. The annals of every
nation down to our own days bear witness to what
they have accomplished for the human race. It is
indisputable that on grounds of reason alone such
associations, being perfectly blameless in their objects,
possess the sanction of the law of nature. In their
religious aspect, they claim rightly to be responsible
to the Church alone. The rulers of the State accordingly
have no rights over them, nor can they claim any share
in their control; on the contrary, it is the duty of the
State to respect and cherish them, and, if need be, to
defend them from attack. It is notorious that a very
different course has been followed, more especially in
our own times. In many places the State authorities
have laid violent hands on these communities, and com-

* "Human law is law only by virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence."
—St. Thomas, *Summa Theol.*, 1a, 2æ, Q. xciii. art. 3.

mitted manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies, and despoiled them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic Societies, however peaceful and useful, are hampered in every way, whereas the utmost liberty is conceded to individuals whose purposes are at once hurtful to Religion and dangerous to the State.

**Bad and
dangerous
associations.**

Associations of every kind, and especially those of working-men, are now far more common than heretofore. As regards many of these there is no need at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labour, and force working-men either to join them or to starve. Under these circumstances Christian working-men must do one of two things: either join Associations in which their religion will be exposed to peril, or form Associations among themselves—unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

Those Catholics are worthy of all praise—and they are not a few—who, understanding what the times require, have striven, by various undertakings and endeavours, to better the condition of the working-class without any sacrifice of principle being involved. They have taken up the cause of the working-man, and have spared no efforts to better the condition both of families and individuals ; to infuse a spirit of equity into the mutual relations of employers and employed ; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite working-men of various grades into Associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The Bishops, on their part, bestow their ready good-will and support ; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously in behalf of the spiritual and mental interests of the members of such Associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the working-man may without difficulty acquire through his labour not only many present advantages, but also the certainty of honourable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the Associations We have described continue

Catholic
associations
for working-
men to be en-
couraged.

to grow and spread, and are well and wisely administered. Let the State watch over these Societies of citizens banded together for the exercise of their rights; but let it not thrust itself into their peculiar concerns and their organization; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without.

Advice to Catholic associations. In order then that an Association may be carried on with unity of purpose and harmony of action, its organization and government should be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it expedient to enter into minute particulars touching the subject of organization: this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time:—all of which should be carefully considered.

To sum up, then, We may lay it down as a general and lasting law, that working-men's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind, and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that their internal discipline must be guided very strictly by these weighty considerations; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of Religion. What advantage can it be to a working-man to obtain by means of a Society all that he requires, and to endanger his soul for lack of spiritual food? *What doth it profit a man if he gain the whole world and suffer the*

*loss of his own soul?*¹ This, as our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. *After all these things do the heathens seek. . . . Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.*² Let our Associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation: and let all be warned and strengthened with special care against wrong principles and false teaching. Let the working-man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holy days. Let him learn to reverence and love Holy Church, the common Mother of us all; and hence to obey the precepts of the Church, and to frequent the Sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

The foundations of the organization being thus laid in Religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and with good results. The offices and charges of the Society should be apportioned for the good of the Society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good-will. Office-bearers should be appointed with due prudence and discretion, and each one's charge should be carefully mapped out. Hereby no member will suffer injury. Let the common funds be administered with strict honesty, in such mode that a member may receive assistance in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman

¹ Matt. xvi. 26.

² Ibid. vi. 32, 33.

believe himself injured, nothing would be more desirable than that a committee should be appointed composed of reliable and capable members of the Association, whose duty would be, conformably with the rules of the Association, to settle the dispute. Among the several purposes of a Society, one should be to try to arrange for a continuous supply of work at all times and seasons; as well as to create a fund out of which the members may be effectually helped in their needs, not only in the cases of accident, but also in sickness, old age, and distress.

Such rules and regulations, if willingly obeyed by all, will sufficiently ensure the well-being of the poor; whilst such Mutual Associations among Catholics are certain to be productive in no small degree of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, who over-rules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labour. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favour of the rich and the good-will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

At the time being, the condition of the working-classes is the pressing question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted. But it will be easy for Christian working-men to decide it aright

if they will form Associations, choose wise guides, and follow on the path which with so much advantage to themselves and the commonweal was trodden by their fathers before them. Prejudice, it is true, is mighty, and so is the greed of money; but if the sense of what is just and right be not debased through depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration.

And further great advantage would result from the state of things We are describing; there would exist so much more ground for hope, and likelihood even, of recalling to a sense of their duty those working-men who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false pretexts. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labour brings; and if they belong to any Union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the step. To such as these, Catholic Associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship and receiving the returning wanderers to a haven where they may securely find repose.

We have now laid before you, Venerable Brethren, both who are the persons, and what are the means whereby this most arduous question must be solved. Every one should put his hand to the work which falls

to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the State should avail them of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.

In regard to the Church, her co-operation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare. Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, Venerable Brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people; and above all must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose Godlike features are outlined by the Apostle St. Paul in these words. *Charity*

*is patient, is kind, . . . seeketh not her own, . . . suffereth all things, . . . endureth all things.*¹

On each one of you, Venerable Brothers, and on your clergy and people, as an earnest of God's mercy and a mark of Our affection, We lovingly in the Lord bestow the Apostolic Benediction.

¹ 1 Cor. xiii. 4-7.

APPENDIX

ANALYSIS OF THE ENCYCLICAL *RERUM NOVARUM.*

BY THE RIGHT REV. MGR. PARKINSON, D.D.

INTRODUCTION.

STATEMENT OF THE SOCIAL PROBLEM.

- FACTORS: 1. Growth of industries—discoveries of science—relations of employers and employed—wealth of the few—poverty of the masses—moral deterioration.
2. Lack of organization of the workers—contract wages—callousness of employers—trusts—greed of competition—rapacity of usury.
-

I.

THE SOCIALISTIC REMEDY (transference of ownership to the State) IS REJECTED.

THE RIGHT OF PRIVATE PROPERTY (in chattels and land) IS ESTABLISHED.

A. From the point of view of the *individual*:

- I. The means of self-betterment secured by the acquisition of personal property is an incentive to labour.
- II. As man (by his reason) is able to make provision for future and permanent needs, so he has the corresponding right to secure these provisions as his own.

Objection: (1) The State can provide for all.

Answer:—The individual is prior to the State.

Objection: (2) The land is common to all.

Answer:—Yes, in the sense that it is *offered* to any one. But it is *appropriated* by individuals.

N.B.—The labour of man *makes* the land valuable; therefore by his labour man imprints his *personal mark* upon it. An individual

can therefore acquire not only the *use* but the *ownership* of land ; for, as his labour has made the land valuable, he can hold what he has made.

The doctrine is supported by—

1. The common opinion of mankind.
2. The civil laws.
3. Divine law.

B. From the point of view of the *family* :

For : if an individual may possess property, still more may the head of the family, since (as such) his duties and responsibilities are multiplied.

These duties and their consequent rights are at least equal to any rights of the State. They are real, natural, needful for the well-being of the family, and prior to the rights of the State.

The State may (and should) protect members of the family ; but can neither abolish nor absorb parental authority, nor parental rights. Such interference is unjust, and threatens the very existence of family life.

II.

THE TRUE REMEDY [to be sought in the combined action of (a) the Church, (b) the State, (c) employer and the working class].

A. THE ACTION OF THE CHURCH :—

I. *Doctrinal*—

1. Inequality of men.
2. Necessity of labour.
3. Permanence of conditions of pain and hardship.
4. Class not necessarily hostile to class.

II. *Directive or Moral*,—In the precepts of—

1. Justice—

- (1) On the part of the workman (honesty, fairness, peaceableness).
- (2) On the part of the employer (respect for his work-people, regard for their religious duties, morality, sex, strength, just wages).

2. Hope : or the aim at the future life.

Hence :—

- (1) The *wealthy* must use their wealth rightly (not merely according to human but also divine law).
- (2) The *poor* must remember (a) that labour is no disgrace ; (b) that goodness is the real wealth of life.

- (3) *Both classes* should unite in friendship and brotherly love (since they have the same God, the same end, the same Redemption, the same dignity of children of God, and the same inheritance).

Application of the above Remedies.—The Church.

1. Strives to teach men these principles, and move their hearts to adopt them.
Recall the lessons of history—the renovation of society under the influence of Christianity. Therefore let Society, and especially the working class, return to these salutary principles.
2. Is solicitous for the bodily needs of men :
She aims at raising and bettering the condition of the poor :
Witness the outpouring of beneficence among the early Christians—the forming of the patrimony of the poor—the heroism of charity through the centuries—State-relief.
Charity, as a virtue, belongs to the Church.

B. THE ACTION OF THE STATE :—

1. *In general.*—(a) The State should benefit *every order in the community*, and (*inter alia*) promote in the highest degree the interests of the poor.
- (b) It is irrational and unjust to neglect one section of citizens and favour another ; therefore it should provide for the welfare and comfort of the working class.
There must be differences of position ; some rule, and some (the majority) furnish the material commodities of life by their labour, and by this labour States become rich. Therefore whatever seems conducive to the well-being of the workers should receive favourable consideration.
- II. Although the individual and family are not to be absorbed by the State, the State must safeguard the community and its parts. Therefore, when other means fail, the State must intervene—
In the maintenance of *order*, of the *sanctity of family life*, *religious observance*, *justice*, and in the promotion of *strong, vigorous, capable manhood*.
- III. The State is the protector of rights, especially of those of the wage-earner.
Details :—
 - (a) Safeguarding of *private property*.
 - (b) Prevention of *strikes* by remedial measures.
 - (c) Protecting the working class in its—
 1. *Spiritual and mental* interests,

2. In *external matters*—

(1) Preserving it from exploitation (as to hours, and conditions of labour, rest and recreation).

(2) With regard to wages.

The nature of labour :—

Labour is *personal* (it is *his* who puts it forth).Labour is *necessary* (without its results man cannot live).

On this latter ground a man may not work for an inadequate remuneration. "The remuneration must be enough to support the wage-earner in reasonable and frugal comfort."

The family wage, with economy and thrift, will yield the worker private property (even land) that is sacred and inviolate.

Hence there will result—

1. A wider distribution of property.

2. A greater yield from the land.

3. A love of one's country.

(Note especially the last six lines of the text.)

C. THE ACTION OF EMPLOYERS AND EMPLOYED :—

I. Associations of employers and employed. (Insurances—private institutions—clubs.)

II. Associations of work-people.

1. These are a natural outgrowth of society. (N.B.—The rights of Religious Associations.)

2. Dangerous Associations are to be shunned.

3. Importance of Catholic Associations. (Rules and good results of these.)

CONCLUSION.

Respective duties of the State ; of the Wealthy ; of the Poor ; of the Clergy.

Imprimatur.

✠ EDWARD, BISHOP OF BIRMINGHAM.

1910.

POPE PIUS X ON SOCIAL REFORM

INTRODUCTION

So clear and forcible was the initiative taken by Leo XIII in the direction of social reform that some, who have not followed closely the recent papal utterances, may have thought Pius X less active in the social movement than his illustrious predecessor. In point of fact this is not the case.

Leo XIII sanctioned, expanded, or initiated methods of social regeneration. Gradually his weighty words had their effect among Catholics. A subject so fascinating, so full of bitter contrasts, and often so apparently hopeless, has aroused strenuous energy and devotedness especially among the young. A new generation, ardent and sanguine, has at times rushed onwards too eagerly. There has been a tendency, perhaps, to imagine that a re-setting of the social machine was the one means required to restore to equilibrium the disturbed forces of society. Here and there a too exclusive reliance has been placed on popular effort and influence. For these reasons Pius X has, on one or two occasions, been called upon to check, not indeed the movement towards social reform, but the extravagances of imprudent reformers.

In his first Encyclical (October 4, 1903) (see the *Actes de S.S. Pie X*, I, pp. 30-46), he had referred to

the social work of clergy and laity, and laid special emphasis on the importance of living up to the principles of the Catholic Faith (p. 44). A few weeks later, in a letter to Count Giovanni Grosoli, President of the then forthcoming Congress at Bologna, he directed him "to take as his guide one whose intelligence was well known. In vain will you look for a new programme, for a programme has already been given you by Leo XIII. It is incumbent on you to adhere to the directions he has furnished, and on no account to depart from them" (ib. pp. 102-3).

Notwithstanding these wise words of counsel, differences of view occurred at the Congress, in consequence of which the Pope felt called upon to interfere for the future guidance of his flock in these difficult questions. Still, he deemed it unnecessary to offer new suggestions. He simply compiled from the classical utterances of Leo XIII and an Instruction of the Sacred Congregation a direct, continuous, and orderly statement of Catholic teaching. Such is in substance the *Motu proprio* on Christian Social Action, published with the full force of law on December 18, 1903 (ib. I, pp. 108-12), and here reprinted. (The Italian original may be consulted in the *Acta S. Sedis*, vol. xxxvi, pp. 339-45.)

As the reader will perceive, this *Motu proprio* presents an authoritative code of doctrine and action, which must be strictly observed by all Catholics in their campaign of social reform.

It is, therefore, of no small importance that, if possible at the beginning of their studies, all

interested in these questions should imbibe and assimilate the laws which successive Popes in these days of anxiety and conflict have formulated for their guidance.

Early in the following year the Pope, addressing a group of the employers of labour from the North of France, said : " We recognize in you devoted men whose twenty-five years of labour for the spiritual and temporal necessities of your workpeople have bound you together in the closest union " (February 8, 1904 ; I. p. 215). A few weeks later he gave his authorization to the programme of the work of the Catholic Congresses in Italy. The President, Count Medolago Albani, in his address to the Pontiff had observed : " Our object is to restore to labour . . . that organization which was one of the greatest glories of the Middle Ages—to establish unions of employers, of the employed, and also of both employers and employed. With the help of God, and in conformity with the instructions of the Holy See, we trust to reach the lofty object at which we are aiming . . . namely, to regulate, with due regard for mutual rights and duties, the relations of class with class, according to the demands of justice enhanced and completed by charity. We shall then be able to bring the two factors of production, capital and labour (as harmonious associates for the common good, both material and moral), to the feet of your Holiness, and proclaim the Roman Pontiff the restorer in Christ of human labour and social peace " (March 16, 1904 ; I, p. 114).

The Pope, in his reply, warmly encouraged the

congressists, entered into the details of their project, and added: "We will assist you always by Our authority and Our words" (ib.). Again and again, during the same year, the Holy Father spoke words of similar import to the industrial pilgrimages that visited the Vatican, as in the days of Leo XIII.

On September 25, 1904, in giving audience to the members of the pilgrimage of the *Jeunesse Catholique*, the Holy Father bade them, "after having given their brethren the spiritual bread of good example, to complete the precept of charity by offering all those who were in need their material bread by means of economic institutions and works of beneficence" (ib. p. 230).

During the course of the next few months difficulties arose in the methods of carrying out the social crusade in Italy. Without delay the Pontiff intervened to save the situation by words of encouragement and of definite though gentle warning. This Instruction on the manner of conducting the social campaign he addressed to the Bishops of Italy. It forms a significant and invaluable guide to all Catholic social workers.

Certain portions, which have reference to the particular circumstances of time and place which had evoked the Letter, have here been omitted, and the rest of the Instruction is given in the form of extracts.

The original Italian may be consulted in the *Acta S. Sedis*, vol. xxxvii, pp. 741-67. A French translation is given in the *Actes de S.S. Pie X*, vol. ii, pp. 90-104 (5 Rue Bayard, Paris).

OSCOTT COLLEGE,

HENRY PARKINSON.

May, 1910.



CHRISTIAN SOCIAL ACTION

FROM the time of Our first Encyclical to the Bishops of the whole world, in which We re-echoed all that Our glorious predecessors had said concerning the action of the Catholic laity, We have declared this undertaking to be most praiseworthy and even necessary in the present condition of the Church and of civil society. We could not do otherwise than commend highly the zeal of so many eminent persons who have for a long time devoted themselves to this noble task, and the ardour of so many of the flower of Our young people, who have, without delay, given it their support. The nineteenth Catholic Congress, lately held at Bologna (promoted and encouraged by Ourselves), has sufficiently proved to all how vigorous is the strength of Catholics, and how much that is useful and beneficial may be obtained among a believing people where their action is rightly directed and disciplined, and where there reigns unity in thought, affection, and work in all who take part in the movement.

At the same time, We deeply regret that certain disagreements among them should have given rise to disputes somewhat too keen, which, if not at once repressed, may divide these forces and so diminish

their efficiency. We cannot now keep silence on this point, having, before the Congress, so strongly insisted on union and harmony above everything, so that all might agree in arranging whatever has to do with the practical rules of Catholic action. And because differences of opinion in practical matters easily spread to the domain of theory, from which such differences necessarily derive support, it behoves Us to re-state the principles which ought to animate all Catholic action.

Our great Predecessor, Leo XIII, of holy memory, luminously traced the rules of Christian popular action in the famous Encyclicals, *Quod Apostolici Muneris*, of December 28, 1878; *Rerum Novarum*, of May 15, 1894; and *Graves de Communi*, of January 18, 1901; and again in a special Instruction issued by the Sacred Congregation of Extraordinary Ecclesiastical Affairs, January 27, 1902.

And We, who, no less than our predecessor, recognize how necessary it is to guide Christian popular action aright, desire that those most prudent rules should be exactly and fully observed, and that no one should be so bold as to set them aside, how little soever. Therefore, in order to make them, as it were, more living and more ready to hand, We have decided to collect them in the following articles, abridged from the documents themselves, as the fundamental regulation of Christian popular action. They ought to be for all Catholics the constant rule of their conduct.

**Fundamental Regulation of Christian
Popular Action.**

I. Human society, as God has established it, is composed of unequal elements, just as the members of the human body are unequal ; to make them all equal is impossible, and would be the destruction of society itself (*Enc. Quod Apostolici Muneris*).

II. The equality of the different members of society consists solely in this : that all men come from the hand of their Creator ; that they have been redeemed by Jesus Christ ; and that they will be judged, rewarded, or punished by God according to the exact measure of their merits and of their demerits (*Enc. Quod Apostolici Muneris*).

III. Consequently, it is conformable to the order established by God that in human society there should be princes and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth (*Enc. Quod Apostolici*).

IV. With regard to the goods of this earth, man has not only, like the animals, the use of them, but also the right of permanent ownership : and this, not only with reference to those goods which are consumed in being used, but also with reference to others (*Enc. Rerum Novarum*).

V. Private property is an indisputable natural right, whether it be the fruit of labour or industry, or the transfer or gift on the part of another, and

each one may reasonably dispose of it at will (Enc. *Rerum Novarum*).

VI. To calm the strife between rich and poor, it is necessary to distinguish between justice and charity. Only when justice has been violated is there a right to make a claim (Enc. *Rerum Novarum*.)

VII. The obligations of the poor and of the workman are these : to perform wholly and faithfully the work which has been freely and equitably agreed upon ; not to injure masters in their property or person ; to abstain from acts of violence, even in the defence of their own rights, and never to turn their demands into disturbances (Enc. *Rerum Novarum*).

VIII. The obligations of justice for capitalists and masters are as follows : to pay a just wage to workmen ; not to injure their lawful savings by violence, fraud, nor by open nor hidden usury ; to allow them freely to fulfil their religious duties ; not to expose them to corrupting allurements, nor to the danger of scandal ; not to entice them from a love of their family, and from careful thrift ; not to impose on them work unsuited to their strength, age, and sex (Enc. *Rerum Novarum*).

IX. It is an obligation of charity for the rich and for those who have means, to help the poor and needy, according to the precept of the Gospel. This precept is of such binding force that, at the day of judgement, as our Lord Himself tells us, a special account of its fulfilment will be required (Matt. xxv.) (Enc. *Rerum Novarum*).

X. The poor, on their part, ought not to blush for their poverty, nor disdain the charity of the rich,

above all when they think of Jesus our Redeemer, Who, though He could have been born in wealth, made Himself poor to ennoble poverty and enrich it with incomparable merit for Heaven (*Enc. Rerum Novarum*).

XI. Capitalists and workmen may themselves largely help towards the solution of the labour question, by institutions formed to give timely aid to those who are in need, as also to draw together and unite the two classes. Such are societies of mutual help, numerous private insurance societies, what are called "patronages" for the young, and above all, working men's unions (*Enc. Rerum Novarum*).

XII. This solution is the special aim of the Christian Popular Action, or Christian Democracy, with its many and various undertakings. But this Christian Democracy ought to be understood in the sense already determined by authority, which is far removed from that of "Social Democracy," and is based on the principles of the Catholic faith and morality, especially on that of never attacking in any way the inviolable right of private property (*Enc. Graves de Communi*).

XIII. Moreover, Christian Democracy ought never to mix in politics, and ought never to be made use of for party purposes, or political objects; that is not its province; but it should be a beneficent activity in favour of the people, founded on the natural law, and the precepts of the Gospel (*Enc. Graves de Communi*). (*Instr. of the 3. Cong. of Extraord. Eccles. Affairs.*)

Christian Democrats in Italy must abstain entirely

from participating in any political action whatever, which, under existing circumstances, for reasons of the highest order, is forbidden to any Catholic (Instr. quoted).

XIV. In carrying on its work, Christian Democracy is strictly bound to dependence on ecclesiastical authority by complete submission and obedience to the Bishops and their representatives. It is neither meritorious zeal nor true piety to undertake things fair and good in themselves if not approved by the lawful Pastor (*Enc. Graves*).

XV. In order that this Christian Democratic action may have unity of guidance, it will be directed, in Italy, by the Catholic Congresses and Committees, which, during so many years of praiseworthy labours, have deserved so well of the Church, and to whom Pius IX and Leo XIII, of holy memory, entrusted the charge of directing the general Catholic movement, always under the auspices and guidance of the Bishops (*Enc. Graves de Communi*).

XVI. In all that concerns religious interests and the action of the Church in society, Catholic writers ought to submit themselves wholly, in mind and heart, like all the rest of the faithful, to the Bishops and to the Roman Pontiff. They should especially beware of anticipating, in any grave matter, the decisions of the Holy See (Instr. of the S. Cong. of Extra. Eccles. Affairs).

XVII. Christian Democratic writers, like all Catholic writers, ought to submit to the preliminary censorship of the Ordinary, all writings relating to religion, to Christian morality, and to natural ethics,

conformably to the Constitution *Officiorum et Munerum* (art. 41). Clerics ought also, in virtue of the same Constitution (art. 42) to obtain the permission of the Ordinary previous to the publication of writings even of a purely technical character (Instr. of S. Cong. of Extra. Eccles. Affairs).

XVIII. They should also make every effort and sacrifice to preserve charity and harmony among themselves, avoiding all abusive language and reproaches. When causes of disagreement arise, they should, before publishing anything in the newspapers, refer to ecclesiastical authority, which will arrange the matter justly. Should they be reproved by authority let them obey promptly, without evasion and without making public complaint, exception being made for appeal to a higher Authority, in the right manner, and when the case seems to require it (Instr. of S. Cong. of Extra. Eccles. Affairs).

XIX. Finally, let Catholic writers, while upholding the cause of the people and of the poor, beware of using language which may inspire the masses with hatred of the upper classes of society. Let them not talk of claims and of justice, when it is a question of pure charity, as has already been explained. Let them bear in mind that Christ wishes to unite all men by the mutual bond of love which is the perfection of justice, and implies the duty of working for each other's good (Instr. of S. Cong. of Extra. Eccles. Affairs).

The foregoing fundamental rules, We, of Our own movement and with sure knowledge, by Our apostolic authority, renew in each of their parts, and We order

that they shall be sent to all Catholic Committees, Circles, and Unions, of whatever form and kind they may be. These Societies ought to keep them posted up in the place where they assemble, and often read them at their meetings. We also order Catholic newspapers to publish them in their entirety, to promise to observe them, and religiously to observe them in fact; if not, they must be gravely admonished, and if after such admonition they do not amend, they must be interdicted by ecclesiastical authority.

But as speech and vigorous action are of no use unless constantly preceded, accompanied, and followed by example, the necessary characteristic of all the members of every Catholic activity should be the public manifestation of their faith by holiness of life, uprightness of conduct, and a scrupulous observance of the laws of God and of the Church: and this because it is the duty of every Christian, and also in order that he, who is on the contrary part may be afraid, having no evil to say of us (Tit. ii. 8).

From these Our anxious cares for the welfare of Catholic action, especially in Italy, we hope, by the divine blessing, to obtain an abundance of precious fruit.

Given in Rome, at S. Peter's, the 18th day of December, 1903, in the first year of Our Pontificate.

PIUS X, *Pope*.



EXTRACTS FROM THE ENCYCLICAL ON CATHOLIC SOCIAL ACTION ¹

Encouragement of Social Work.

HERE We will only call to mind the many good works undertaken for the welfare of the Church, of society, and of individuals under the general name of Catholic Action, which by the grace of God flourish throughout the world.

You well know how dear they are to Us and how ardently We desire to see them strengthened and encouraged. . . .

We have also, on this question, published, or caused to be authoritatively published, certain documents which you all know. It is true that some of these documents, by force of circumstances bringing sorrow to Us, were meant rather to remove obstacles which hindered the progress of Catholic action, and to condemn certain ill-regulated tendencies which were creeping in, to the grave injury of the common cause.

Our heart longed to send to all a word of comfort and fatherly encouragement, so that, on the ground

¹ Addressed to the Bishops of Italy, June 11, 1905.

cleared, as far as lay in Us, from every obstacle, good might continue to be built up and largely increased. We are therefore very happy to do so now by this letter, for the consolation of every one, feeling sure that Our words will be heard and obeyed with docility by all.

An Immense Field of Action.

Immense is the field of Catholic action; it excludes absolutely nothing which in any way, directly or indirectly, belongs to the divine mission of the Church.

It is plainly necessary to take part individually in a work so important, not only for the sanctification of our own souls, but also in order to spread and more fully open out the Kingdom of God in individuals, families, and society, each one working according to his strength for his neighbour's good, by the diffusion of revealed truth, the exercise of Christian virtue, and the spiritual and corporal works of charity and mercy. Such is the conduct worthy of God to which St. Paul exhorts us, so as to please Him in all things, bringing forth fruits of all good works, and increasing in the knowledge of God: "That you may walk worthy of God in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God" (Coloss. i. 10).

Besides these benefits, there are many in the natural order, which, without being directly the object of the Church's mission, nevertheless flow from it as one of its natural consequences. Such is

the light of Catholic revelation that it vividly illuminates all knowledge ; so great is the strength of the Gospel maxims that the precepts of the natural law find in them a surer basis and a more energetic vigour ; such, in fine, is the power of the truth and morality taught by Jesus Christ that even the material well-being of individuals, of the family, and of human society, receive from them support and protection.

The Church and Civilization.

The Church, while preaching Jesus crucified, who was a stumbling-block and folly to the world, has been the first inspirer and promoter of civilization. She has spread it wherever her apostles have preached, preserving and perfecting what was good in ancient pagan civilization, rescuing from barbarism and raising to a form of civilized society the new peoples who took refuge in her maternal bosom, and giving to the whole of human society, little by little, no doubt, but with a sure and ever onward march, that characteristic stamp which it still everywhere preserves. The civilization of the world is Christian civilization ; the more frankly Christian it is, so much is it more true, more lasting, and more productive of precious fruit ; the more it withdraws from the Christian ideal, so much the feebler is it, to the great detriment of society.

Thus, by the intrinsic force of things, the Church becomes again in fact the guardian and protector of Christian civilization. This truth was recognized and admitted in former times ; it even formed the

immovable foundation of civil legislation. On it rested the relations of Church and States, the public recognition of the authority of the Church in all matters relating in any way to conscience, the subordination of all State laws to the divine laws of the Gospel, the harmony of the two powers, civil and ecclesiastical, for procuring the temporal well-being of the nations without injury to their eternal welfare.

Obstacles from Without.

It is unnecessary to tell you what prosperity and happiness, what peace and concord, what respectful submission to authority, and what excellent government would be established and maintained in the world if the perfect ideal of Christian civilization could be everywhere realized. But, given the continual warfare of the flesh with the spirit, of darkness with light, of Satan with God, we cannot hope for so great a good, at least in its full measure. Hence, against the peaceful conquests of the Church arose unceasing attacks, the more deplorable and fatal as human society tends more to govern itself by principles opposed to the Christian ideal, and to separate itself wholly from God.

This is not a reason for losing courage. The Church knows that the gates of hell will never prevail against her; but she knows also that she will be oppressed in this world, that her apostles are sent like lambs among wolves, that her faithful children will ever be hated and despised, as her Divine Founder was covered with hatred and con-

tempt. Nevertheless the Church goes fearlessly on, and while extending the Kingdom of God in places where it has not yet been preached, she strives by every means to repair the losses inflicted on the Kingdom already acquired.

The Work of Restoration.

To restore all things in Christ has ever been the Church's motto, and it is specially Ours, in the perilous times in which we live. To restore all things, not in any fashion, but in Christ ; "that are in heaven, and on earth, in Him," adds the Apostle ; to restore in Christ not only what directly depends on the divine mission of the Church to conduct souls to God, but also, as We have explained, that which flows spontaneously from this divine mission, viz., Christian civilization in each and every one of the elements which compose it.

To dwell only on this last part of the desired restoration, you see well what support is given to the Church by those chosen bands of Catholics whose aim is to unite all their forces in order to combat anti-Christian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it ; to reinstate Jesus Christ in the family, the school, and society ; to re-establish the principle that human authority represents that of God ; to take intimately to heart the interests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion, the only true source of comfort in the sorrows of life, but also by striving to

dry their tears, to soothe their sufferings, and by wise measures to improve their economic condition ; to endeavour, consequently, to make public laws conformable to justice, to amend or suppress those which are not so ; finally, with a true Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive, and surely a very noble name : *Catholic Action* or *Action of Catholics*. This has always come to the aid of the Church, and the Church has always welcomed and blessed it, although it has acted in various ways in accordance with the age.

New Adaptations.

And here it must at once be observed that it is impossible at the present day to re-establish in the same form all the institutions which may have been useful, and were even the only efficient ones in past centuries, so numerous are the radical modifications which time has brought to society and public life, and so many are the fresh needs which changing circumstances cease not to call forth. But the Church, throughout her long history, has always and on every occasion luminously shown that she possesses a wonderful power of adaptation to the varying conditions of civil society ; without injury to

the integrity or immutability of faith or morals, and always safeguarding her sacred rights, she easily bends and adapts herself in all that is contingent and accidental, to the vicissitudes of time, and the fresh needs of society.

Godliness, says St. Paul, 'lends itself to everything, possessing divine promises as to the goods of this life as well as to those of the future : "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8.) And Catholic action also, while suitably varying its outward forms and methods, remains ever the same in the principles which guide it, and in the very noble end at which it aims. And in order that it may at the same time be really efficient, it will be well to point out carefully the conditions it requires, if its nature and object are well considered.

A New Apostolate.

Before everything, people must be thoroughly convinced that an instrument is useless if it is not suited to the work it has to do. Catholic action (as is proved to demonstration from what has already been said), by proposing to restore all things in Christ, becomes a real apostolate for the honour and glory of Christ Himself. To carry it out rightly, we must have divine grace, and the apostle receives none if he is not united to Christ. Only when we have formed Jesus Christ within us shall we more easily be able to give Him back to the family and to society. All, therefore, who are called upon to

direct, or who devote themselves to the promotion of the Catholic movement, ought to be Catholics who are proof against everything, firm in faith, solidly instructed in religious matters, truly submissive to the Church and especially to this supreme Apostolic Chair and to the Vicar of Jesus Christ on earth ; they ought to be men of real piety, of manly virtue, and of a life so chaste and stainless that they are an efficacious example to all.

If the soul is not thus regulated, not only will it be difficult to stir others to good, but almost impossible to act with a right intention, and strength will fail for bearing perseveringly the weariness which every apostolate brings with it, the calumnies of enemies, the coldness and want of help from men good in themselves, sometimes the jealousy of friends and fellow-workers, excusable, doubtless, on account of the weakness of human nature, but very harmful, and a cause of discord, offence, and quarrels. Virtue, patient and strong, and at the same time sweet and tender, is alone able to remove or lessen these difficulties in such a way that the work to which Catholic energies are devoted, may not be compromised. The will of God, said St. Peter to the first Christians, is that by doing good you may shut the mouths of the foolish : "For so is the will of God, that by doing well you may put to silence the ignorance of foolish men."

It is also necessary to define clearly what are the works on which Catholic strength should be energetically and perseveringly employed. These works

must be of such evident importance, must bear such relation to the needs of modern society, must be so well adapted to moral and material interests, especially those of the people and the poorer classes, that while arousing in promoters of Catholic action the greatest activity for obtaining the important and certain results which are to be looked for, they may also be readily understood and gladly welcomed by all.

Just because the grave problems of the social life of the present day demand a prompt and safe solution, every one is keenly desirous to know and understand the various ways in which these solutions are practical. Discussions of one kind or another are becoming more and more numerous, and are readily spread abroad by the press. It is therefore supremely necessary that Catholic activity should seize the opportune moment, should advance courageously, should bring forward its own solution and urge the recognition of it by means of a strong, active, intelligent and well organized propaganda, so as to be able to confront directly the propaganda of the enemy.

Christian Principles.

The goodness and justice of Christian principles, the strict morality which Catholics profess, their entire disinterestedness in personal matters, the rankness and sincerity with which they seek only the true, solid, and highest good of their neighbour ; finally, their evident aptitude for promoting, even better than others, the real economic interests of the

people—all this cannot fail to make an impression on the mind and heart of all who listen to them, and to swell their ranks in such a way as to form a solid and compact body, capable of vigorously resisting the contrary current, and of commanding the respect of hostile parties.

Our predecessor Leo XIII, of holy memory, fully perceived this, and pointed out, notably in the famous Encyclical *Rerum Novarum*, and in later documents, the object to which Catholic action should be specially devoted, namely, *the practical solution of the social question according to Christian principles*. And We Ourselves, following these wise rules, have, in our *Motu proprio* of December 18, 1903, given to Christian popular action, which comprises the whole Catholic social movement, a fundamental constitution to be the practical rule of the common work, and the bond of union and charity. On this basis, therefore, and with this very holy and very necessary aim, Catholic works ought before everything to group and strengthen themselves, various and multiform as they are, but all equally designed to promote efficaciously the same social good.

Unity.

But in order that this social action may continue and prosper with the necessary cohesion of the different works which compose it, it is above all essential that all Catholics should preserve an exemplary harmony among themselves, and this will never be acquired if there is not in all a unity of design. As to the necessity of this there can be

no manner of doubt, so clear and evident are the teachings of this Apostolic Chair; so bright is the light which the most eminent Catholics of all countries have, by their writings, shed on this subject; so praiseworthy is the example, as we have often observed, of the Catholics of other countries, who, precisely by this harmony and unity of plan, have, in a short time, obtained abundant and very consoling results!

To secure this end, it has been stated elsewhere, how remarkably efficient, among various undertakings equally worthy of praise, is an institution of a general character, which under the name of *Popular Union*, is intended to unite Catholics of all social classes, but especially the great masses of the people, around a single and common centre of teaching, propaganda, and social organization.

It meets, in fact, a want felt alike in almost every country; the simplicity of its constitution arises from the very nature of things which are everywhere equally to be found; it cannot be said to suit one nation rather than another, but it is suitable to all which have the same needs and dangers. Its eminently popular character causes it to be readily appreciated and accepted; it does not interfere with, or obstruct any other institution, but rather gives them strength and cohesion, because its strictly personal organization urges individuals to join special institutions, trains them to practical and really useful work, and unites all minds in a common aim and sentiment.

When once this social centre is established, all other institutions of an economic character, designed to solve the social problem practically in its various forms, find themselves, as it were, spontaneously grouped together for the common end which unites them ; and this does not prevent them from taking various forms, and different methods of action, according to divers needs, and each one's special object. . . .

This line of conduct won the highest praise for the *Work of Catholic Congresses and Committees*, thanks to the intelligent activity of the excellent men who directed it, and who have been put at the head of its various special branches, or still direct them.

This is why, as in virtue of Our own wish, a like centre or union of works of an economic character has been purposely maintained since the dissolution of the above-mentioned Work of Congresses, it must act in the future under the wise direction of those in charge of it.

Suitable Methods.

Further, in order that Catholic action may be effectual on all points, it is not enough that it be adapted to actual social needs only ; it ought also to be invigorated by all the practical methods furnished at the present day by progress in social and economic studies, by experience already gained elsewhere, by the condition of civil society, and even by the public life of States. Otherwise there will be a risk of groping for a long time for new and hazardous

things, while good and safe ones are ready to hand, and have been already well tried ; or again, there will be the danger of proposing institutions and methods suitable, perhaps, in former times, but not understood by people of the present day ; or finally, there will be the danger of stopping half-way by not using, in the measure in which they are granted, those rights of citizenship which modern constitutions offer to all, and therefore also to Catholics.

We dwell on this last point, for it is certain that the present constitution of States offers to all without distinction the power of influencing public opinion, and Catholics, while recognizing the obligations imposed by the law of God and the precepts of the Church, may with safe conscience enjoy this liberty, and prove themselves capable, as much as, and even more than others, of co-operating in the material and civil well-being of the people, thus acquiring that authority and respect which may make it even possible for them to defend and promote a higher good, namely, that of the soul.

These civil rights are many and various, going as far as a direct share in the political life of the country by representing the people in the legislature. . . .

Civic Co-operation.

This makes it incumbent on all Catholics to prepare themselves prudently and seriously for political life in case they should be called to it. Hence it becomes necessary that this same activity, already

so laudably displayed by Catholics in preparing themselves by good electoral organization, for administrative life in parish and county councils, should be extended to a suitable preparation and organization for political life ; this was opportunely recommended in the *Circular* issued on December 3, 1904, by the general Presidency of Economic Works in Italy.

At the same time the other principles which rule the conscience of every true Catholic must be inculcated and put in practice. He should remember above all things to be and to show himself, in all circumstances, a true Catholic, undertaking and fulfilling public duties with the firm and constant intention of promoting as much as he can the social and economic welfare of his country, especially of the people, according to the maxims of a distinctly Christian civilization, at the same time defending the supreme interests of the Church, which are those of religion and justice.

Such are the characteristics, aims, and conditions of Catholic action considered in its more important part, namely, the solution of the social question—a question worthy of the best energy and perseverance of all the Catholic forces.

This does not exclude the favouring and promotion of other works of divers kinds and varied organizations, all equally aiming at this or that particular good of society and of the people, and at the revival of Christian civilization under various special aspects.

Local Needs.

These works arise, for the most part, from the zeal of individuals; they are spread throughout separate dioceses and are sometimes united in more extended federations. So long as their object is praiseworthy, their Christian principles firm, and the means they use are just, so much are they to be praised and encouraged in every way.

A certain freedom of organization should be allowed them, for it is not possible, when many persons meet together, that all should be modelled on the same pattern or follow one single direction. Their organization should spring spontaneously from the works themselves; otherwise they will be like buildings of fine architecture, but without solid foundations, and therefore quite unstable.

It is also necessary to take into account the natural disposition of separate populations. Different usages and tendencies are found in different places. The important thing is to have a good foundation of solid principles, maintained with earnestness and constancy, and if this be the case, the method and form of the various works will be only accidental.

Congresses.

Lastly, in order to renew and increase in all Catholic undertakings the necessary enthusiasm, to give to their promoters and members an opportunity of seeing and becoming acquainted with each other, to draw ever more closely the bonds of brotherly love, to enkindle in one another a more burning zeal for efficient action, and to provide for the better estab-

lishment and spread of the same works, a wonderful help will be found in the meeting from time to time, according to the rules already given by the Holy See, of general or local Congresses of Italian Catholics ; and they ought to be a solemn manifestation of Catholic faith, and a common festival of harmony and peace.

Submission to Ecclesiastical Authority.

It remains for Us to treat of another point of the highest importance, namely, the relation which all the works of Catholic action should bear to ecclesiastical authority. If the teaching unfolded in the first part of this letter be well considered, it will easily be seen that all those works which are immediately in conjunction with the spiritual and pastoral ministry of the Church, and which have a religious aim intended directly for the good of souls, should submit in every smallest particular to the authority of the Church and to that of the Bishops, who are appointed by the Holy Spirit to rule the Church of God in the dioceses assigned to them.

But those other works also, which, as we have said, are designed chiefly to restore and promote in Christ true Christian civilization, and which constitute Catholic action in the sense explained, must by no means be considered independent of the advice and direction of ecclesiastical authority, inasmuch, especially, as they must all be conformed to the principles of Christian faith and morality ; still less is it possible to imagine them in opposition. more or less open, to the same power.

It is certain that such works, from their very nature, ought to move with a befitting and reasonable freedom, since they are held responsible for their acts, particularly in temporal and economic matters, and in those of public, administrative, or political life, all which are foreign to a purely spiritual ministry. But as Catholics ever bear aloft the standard of Christ, for that very reason they bear aloft the standard of the Church; and so it is proper that they should receive it from the hands of the Church; that the Church should see that its honour is unstained; and that Catholics should submit, like docile, loving children, to this maternal vigilance. . . .

The Work of the Clergy.

While, however, we point out to all the right rule of Catholic action, we cannot disguise the no small danger to which the clergy of the present day are exposed; it is that of attaching an excessive importance to the material interests of the people, forgetting the much more serious ones of their sacred ministry.

The priest, raised higher than other men to fulfil the mission he has received from God, ought to keep himself equally above all human interests, all disputes, all classes of society. His proper field of action is the Church, where, as ambassador of God, he preaches the truth, and inculcates along with respect for the rights of God, respect also for the rights of every creature. Acting thus, he does not expose himself to opposition; he does not appear

as a party man, supporting one side and going against another; nor for the sake of avoiding collision with certain tendencies, and of not irritating by argument minds already embittered, does he put himself in danger of disguising the truth, or of suppressing it, which in both cases would be to fail in his duty; nor is it necessary to remark that having very often to treat of material things, he might find himself involved in responsible liabilities, hurtful alike to his person and to the dignity of his ministry. He ought not, therefore, to join an association of this kind except after mature consideration, with the approval of his Bishop, and in those cases only where his assistance is safe from all danger and is evidently useful.

Nor does this in any way diminish his zeal. The true apostle ought "to become all things to all men, to save all": like our Divine Redeemer, he ought to be moved with compassion, "seeing the multitudes distressed, lying like sheep that have no shepherd" (Matt. ix. 36).

Let then each one strive by the efficacious propaganda of the press, by the living exhortation of speech, by direct help in the above-mentioned cases, to ameliorate, within the limits of justice and charity, the economic condition of the people, supporting and promoting those institutions which conduce to this end, and those especially which aim at fortifying the multitude against the invasion of Socialism; thus to save them at once from economic ruin and from moral and religious destruction. In this way the co-operation of the

clergy in the works of Catholic action has a deeply religious end ; it will never become a hindrance, but will be a help to their spiritual ministry by enlarging its sphere and multiplying its fruits.

The Need of Action.

You see how anxious We have been to explain and inculcate the manner in which Catholic action . . . is to be supported and promoted. It is not sufficient to point out what is good ; it must be put into practice. This will be very much helped by your exhortations, and by your paternal and immediate encouragement to well-doing. Beginnings may be very small, but provided we really do begin, Divine Grace will soon cause them to grow and prosper. And let all Our beloved sons, who are devoting themselves to Catholic action, listen again to the words which spring so spontaneously from Our heart. Amid the bitter sorrows which daily surround Us, We will say, with the Apostle S. Paul (Phil. ii. 1-5), if there be any consolation in Christ, if any comfort comes to us from your charity, if any society of spirit, if any bowels of commiseration ; fulfil ye Our joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment, with humility and due submission, not seeking one's own convenience, but the common good, and imprinting on your hearts the mind which was in Christ Jesus, our Saviour. Let Him be the beginning of all your undertakings : " All whatsoever you do in word or in work, all things do ye in the name of the

Lord Jesus Christ" (Coloss. ii. 17) ; let Him be the end of your every work : " For of Him, and by Him, and in Him are all things : to Him be glory for ever. Amen " (Rom. xi. 36). . . .

CATHOLIC PRINCIPLES OF SOCIAL REFORM ¹

By A. P. MOONEY, M.D.

THOSE who attempt to put a quart into a pint pot are apt to find the operation unsatisfactory and unsuccessful ; and any one who endeavours, in the limited space of a short pamphlet, to cover the wide area which a consideration of the question of Social Reform brings into view is in very great danger of attempting this operation. No one is more sensible of this than the writer. But the difficulty may, perhaps, be met, not by spilling half the materials, but by endeavouring to boil them down to the proper dimensions. This needs to be said here, because many questions that deserve lengthy treatment will be found to be quite compressed ; many arguments that deserve to be amplified will be given in the shortest form in which they can be stated. This method has its advantages, for by it the reader will get a bird's-eye view, so to speak, of the field ; he will see, generally, what there is there, and be tempted, perhaps, to make a descent of his own on the spots which interest him most, and carry out for himself more adequately the study and investigation which are here merely suggested.

¹ This pamphlet is the substance of a lecture delivered at the Catholic Men's Club, Preston.

What Social Reform Means.

When we talk about Social Reform we assume that society is not as it should be and that it wants improving. That is what Social Reform means; the improvement of society, the improvement of social conditions, so that those large associations of mankind that constitute societies and states shall when reformed be better off in every way than they are now. It does not need much reflection to see that Social Reform has two sides—the one moral, the other economic. In the first place, society can be made better by making every individual in it better. It is quite obvious that if that were done the whole would be better. It was M. Clémenceau who said that if all men were Christians there would be no social problem. This is quite true. It is so obvious that even a freethinker sees it, and says it. The moral defects of individuals play, indeed, a very large part in causing the present evils of society. The denial of God, the indifference to religion and its teaching, the setting up of wealth, power, personal success, and personal ambitions as the aim of life; self-indulgence, luxury, idleness, denial or forgetfulness of the eternal purpose of human existence, these are the most active agents in producing the deplorable conditions which exist in modern society. It is true, also, that many of these evil conditions may be directly traced to economic causes; but if these causes are examined there is often to be found underlying them some false principle of action, some departure from Christian teaching, that vitiates our economic relations and exaggerates their evil tendencies. So whatever remedies for these conditions may be necessary, there will need to be, not only an economic revolution as many claim, but a moral revolution also.

Need of Economic Remedies.

At the same time economic remedies are needed. There are economic conditions producing evil results which a moral revolution by itself would not cause to disappear entirely, however much it would soften or diminish them. There is a social problem that arises from the industrial system under which we live that can only be remedied by a change in the system. This change in the industrial organization is the purpose of all proposals for social reform. Such proposals are numerous, as you can understand. Just as you will find varying remedies for the same sickness, so you will find varying proposals for the betterment of social conditions. But it is not too much to say that of these only two rest on definite and easily comprehended principles, namely, the proposals of Socialism and the proposals of Catholic Social Reform.

The grounds upon which Catholics reject Socialism are already set out in other pamphlets published by the Catholic Truth Society, and it is not intended to discuss these grounds here.^{*} This pamphlet confines itself to the social remedies offered by Catholic teaching, by the Catholic Church, and by Catholic economists and Catholic statesmen.

The Church and Social Problems.

It is pretty obvious that we speak with good reason of the *Catholic* principles of Social Reform. Since there are moral questions involved in the social problem, it is clear that the Catholic Church, the historic teacher of Christian truth, the fountain of Christian morality, must be interested in them. As a fact all political and social questions have a moral side. But, as another fact, a historical fact, the Church has associated itself, and has occupied itself, with social problems from its earliest beginnings.

^{*} See p. 32.

The Christian community at Jerusalem sought to solve the problem of its members' poverty by the adoption of a system of voluntary communism. "They possessed all things in common." And when this communistic arrangement came to an end, the Churches in Asia Minor, moved by the charity of Christ, entrusted St. Paul with alms to relieve the necessities of the brethren at Jerusalem. The Church's teaching, slowly permeating the Roman Empire, led first to the better treatment of the slaves, by whom practically all labour was then performed, and eventually to their emancipation. Later the condition of the serf, the successor of the slave in the labour world, was the object of the Church's care, and the decrees of Councils and Synods bear ample testimony to the fact that the Church was the only protection against tyranny that the poor of those days could depend on.¹

The Trade Guilds.

In the Middle Ages the history of the trade guilds shows the practical application of Catholic principles to commercial life. The success and equity of these organizations is testified to by writers of all beliefs and of no belief. Hyndman, for instance, and Thorold Rogers² have both paid a tribute to their beneficent activities. The decay of the trade guilds was contemporaneous with the break-up of Catholic Christendom by the Protestant "Reformation." It was contemporary with a very general denial of the Church's authority. The destruction of these guilds was completed by the French Revolution. The old trade organizations in France were abolished by the Convention (1791), and trade organizations of all kinds were made illegal.

¹ See *The Church and Labour*, Abbot Snow, O.S.B. C.T.S., 2d.

² See T. Rogers's *Economic Interpretation of History*, chap. xiv.

This may seem strange. That the preachers of Liberty, Equality, and Fraternity should prohibit the association of workers seems at first sight incomprehensible. But the idea underlying this prohibition is the idea, the false idea, of liberty which dominated political thought from the end of the eighteenth to past the middle of the nineteenth century. A school of political philosophers arose who demanded absolute freedom—what they called a return to the “order of Nature”—not merely in political relations, but in economic ones. Everything that restricted industry was regarded as harmful. Adam Smith in his *Wealth of Nations* not only laid the foundations of the science of political economy, but he laid them on this basis of unrestricted freedom for industrial operations. “All systems, either of preference or restraint,” he wrote, “being thus completely taken away, the obvious and simple system of natural liberty establishes itself of its own accord.”¹ This idea being once adopted was developed; it entered into political thought and was embodied in legislation, and led logically to the condemnation of all associations which had for their object any interference with trade, or put any restrictions upon the operations of industry or industrial management. It is on account of these teachings that we find that the early history of English trade unions, which were a revolt against the individualist teaching, is a story of embittered struggles, and it was only after many years, and after prolonged conflict, that the old right of association which was the characteristic of Catholic times was regained for the working men of England and other countries. The principle of unrestrained liberty in industry led in practice to a system of unrestrained competition in business and business relations. In fact, the economists of the first half of the nineteenth century advocated this competition

¹ *Wealth of Nations*, bk. iv. ch. ix.

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as the best means of securing industrial progress and economic prosperity. "Most of them," says Professor Ryan (*Living Wage*, p. 14),¹ "had no hesitation in advocating as the correct principles of industrial action abstention from combination and regulation, unlimited competition, and the fullest individual liberty." "Unrestricted freedom of action and contract," observes Mr. Cliffe Leslie in a commentary on Adam Smith, "would tend to reduce the actually inevitable inequality of economic opportunities to the lowest attainable minimum."² A vicious assumption underlies these arguments, as will be seen later. At present it is sufficient to call attention to the fact that, under an industrial system based upon these principles, we have landed ourselves into the mess in which we find the industrial organization at this present moment, and that despite the fact that for thirty or forty years we have been tinkering at the problem of repair and reform. As Pope Leo XIII says in his Encyclical on the *Condition of the Working Classes*, "The ancient working men's guilds were abolished in the last (eighteenth) century, and no other organization took their place. Public institutions and the laws even, have set aside the ancient religion. Hence by degrees it has come to pass that working men have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition."³

Greed of Unchecked Competition.

It is this "greed of unchecked competition," which has its root in the unrestrained individualism preached by the political economists, that lies at the root of our social sick-

¹ *The Living Wage*. Rev. J. A. Ryan, S.T.L. Macmillan & Co.

² Quoted by Professor Ryan, *ibid.*

³ *The Condition of the Working Classes*, p. 2. C.T.S., *id.*

ness. The causes of this social sickness have been clearly set forth by Pope Leo XIII. Here is a summary of his statement of these causes :—

1. The remarkable expansion of industry in modern times, due to scientific discoveries multiplying the means of production and enlarging the supply of raw materials.

2. The changed relations of employers and workpeople that accompanied this development of industrial operations and organization.

3. The exclusion of religion and morality from the considerations of political economy, and from the ethics of trade, so that working men were deprived of the powerful defence which these forces afford.

4. The destruction of the working men's organizations, increasing their defencelessness.

5. Unrestrained competition.

6. The system of working by contract (wage system) operating against the working man, whose poverty compelled him to make an unfair bargain.¹

We shall see as we go on that these causes explain adequately the present unsatisfactory state of things. That the state of things is unsatisfactory does not require much demonstration. We are in the condition in which, to quote Pope Leo XIII, "a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than slavery itself." Here are two facts that speak most eloquently of the condition of things in England, one of the richest countries in the world.

Poverty and Wretched Surroundings.

1. Mr. Booth's statistics for London showed that 30·7 per cent. of the vast population of that city were living in poverty, and that 8 per cent. were in extreme poverty.

¹ *The Condition of the Working Classes*, pp. 1-3.

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The Abbé Naudet, one of the brilliant leaders of the Christian democrats in France, has said that in a prosperous country there should be no disinherited. Yet in England's capital we find that every third person is in poverty and that every twelfth person is in dire want. These statistics are not exceptional: similar investigations disclose the same conditions extending over large areas.

2. The statistics of pauperism tell us that twenty permanent paupers for every thousand of the population, and that in 1906-7, which were not unprosperous years, forty-seven people in every thousand were in receipt of poor-law relief.

These figures are eloquent enough, but they only tell a part of the tale. There is another aspect of poverty which is under our eyes. It stares at us in all our cities and towns. The one feature that thrusts itself upon the notice of even the least observant person is the abominable condition under which such vast numbers of the inhabitants of these islands live. In all these cities there are large areas in which people herd together rather than live together, so that Christian men and women are doomed to pass their lives under conditions that exclude all possibility of decent living, of healthy upbringing, conditions that degrade humanity, and are one of the most potent agents in producing the army of idle, helpless, and criminal beings who recruit our workhouses and fill our gaols.

We have among us those who are never tired of declaiming against the inborn depravity of these unfortunates; who are never weary of explaining that many of them, if not most of them, are what they are through their own fault. Now, there is a simple and sufficient answer to their theories, theories that not seldom are due to a desire to shift responsibility from the shoulders of those who

advance them. If these unfortunates, instead of being brought up under degrading conditions, in grinding poverty, surrounded by all the evils that grow like weeds in the soil of our slums, were, on the contrary, brought up in decent surroundings, with a sufficient living and a training in some useful occupation, would they furnish the same number of loafers, paupers, and criminals? Would they differ in any way from any equal number of people brought up under decent conditions? The history of the children trained in the Catholic poor-law schools answers the question. These children show an after-life history that compares quite favourably with the after history of children brought up in decent working class homes.

The Pinch of Unemployment. Undeserved Poverty.

Lastly, there is a great deal of poverty and suffering that never finds its way into statistics. Unemployment is always with us, sometimes severe, sometimes less in degree, but always present. It pinches in many homes that keep a decent and brave outward show. Sickness and death, too, contribute their share in creating unmerited poverty, in causing undeserved suffering.

This, then, is the problem we have to face, the problem of undeserved poverty. It is the Social Question, taking rank before every other question, calling upon the Governments and powers for a solution, calling now with a happy insistence that will not be satisfied until some answer is found, and the sum of unnecessary and unmerited human suffering is diminished to its lowest possible point. This is the problem of Social Reform, and this is the problem to which the Catholic Church, and the Catholic heart and intellect, is unceasingly devoting itself.

If we wish to approach the question of Social Reform in a scientific way—and no other way will lead to satis-

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factory results—we must begin by understanding properly the principles of social organization. We must know something of the nature of that society we propose to reform, of what it is, and of what parts it is composed. Let us commence, then, by considering what society is and what we understand by a State.

A society is the name given to a group of individuals united together for the purpose of pursuing some common end. A State is a political society comprising the people united in common action by and under a supreme authority, which is called the Government. A Trade Union is an example of a society, the British Empire is an example of a State. A Trade Union is a group of workers united together for the purpose of promoting the professional interests of its members. The British Empire is a State comprising all the subjects of the Empire united by the Imperial Government, and pursuing the welfare of the Empire by means of, and under the direction of, the Imperial Government. Now there are certain rights and obligations belonging to each element of society or of the State. These elements of all societies are the individual and the family, separately considered, or combined in various ways. Each individual, each family, possesses certain rights and is under certain obligations. Some of these rights which spring from Nature are called natural rights; others, arising from legal sanction, are called legal rights. The individual has certain rights and obligations which belong to him as an individual. The family has certain rights and obligations of its own. Individuals have certain rights and duties in regard to the State, the State has certain rights and duties in regard to the individual. Let us pursue this matter further, for Catholic sociology is based upon its views with regard to these various rights and obligations.

The Rights of the Individual.

Catholic sociology begins with the individual. On the Church's teaching with regard to the individual depends the whole of its scheme of social relations. Man derives all his rights, just as he incurs all his obligations, from the fact that he is created by Almighty God for a definite end, that end being, in the words of the Catechism, "to know, love, and serve God in this world, and to be happy with Him for ever in the next." It is this fact of creation by God, it is this noble destiny which God has assigned to man, that gives to him his dignity, and that establishes his rights upon an unassailable basis.

Natural rights have God for their Author. Now, what are these natural rights? What are these rights of which we say that they have God for their Author, because they are inherent in the human nature that God has created? They are: (1) The right to live. (2) The right to marry. (3) The right to liberty. (4) The right to freedom to fulfil those obligations to his Creator which man's destiny imposes on him. These are primary rights, and from them other rights are derived. Thus, the right to live implies other rights. It implies the right to hold property, a right that is strengthened by the right to marry; it implies the right of access to the means of life, that is, to a livelihood. Under our present industrial system, it implies a living wage. It implies opportunities for the exercise of man's rational and moral nature, that is, a suitable opportunity for intellectual and moral education. The right to liberty includes freedom to pursue the proper ends of life in accordance with God's law, without let or hindrance from any outside authority. "These rights," to quote from Professor Ryan, "are necessary means of reasonable living. They are essential to the welfare of a human being, a personality."¹

¹ *The Living Wage*, p. 48. Professor Ryan.

Catholic sociology stands for these natural rights of the individual. It seeks for a solution of the social problem which shall recover for men the enjoyment of these natural rights, which in many instances are denied them under the present system.

The Family and its Rights.

The next element in society—the family—is now to be considered. The family takes a most important place in Catholic sociology. It is the primary society which is the foundation of society at large. Out of the family is formed the community and the State. From the moral point of view the family fulfils the function of a depositary and channel of the moral law. It educates children and youths and gives morality to adults. The foundation of social peace is a community respecting and practising the domestic virtues—obedience, self-sacrifice, the spirit of work, and so on.¹

The family is a natural society, having its origin in the innate tendencies of human nature. This natural society has been raised by Christianity to its highest level. It has been given stability and sanctity. Marriage, the bond which creates the family, has been raised to the dignity of a Sacrament and made indissoluble. A stable society is impossible where marriage and the family are held in low esteem. The rights of the family are natural rights, existing to secure parental authority and the proper upbringing of children.

The Authority of the State.

Hence it follows that the authority of the State does not extend to the family except in so far as it may be required

¹ See Ch. Antoine, S.J., *Cours d'Économie Sociale*, p. 95.

to repair the evils arising to injure family life, either by the misconduct of those who bear the responsibilities of the family, or from economic or physical causes, such as want and sickness. In these cases the community should come to the assistance of the family. But the authority of the State ends there. It cannot replace or assume parental authority. Parental duties are of such a character that they cannot be divorced from the parent, and under no pretext can the State claim or exercise a parent's responsibilities. The most it can do is to enforce upon parents the right observance of those responsibilities, or to assist the parents when necessary in carrying them out. We have spoken about the limitation of the State's power. What is the Catholic teaching in regard to the State? What is the nature of the State, and what is its authority? What are its powers and functions?

The State and its Rights.

The individual and the family are institutions prior in time to the State. But individuals and families need to associate for human happiness and welfare. This association leads in time to the State. Thus, society being natural to man, has divine sanction; but the rights of the State, which is society organized, are secondary in point of time and importance, and do not, and cannot, override the rights of the individual and the family. The authority of the State, without which social order would be impossible, has divine sanction also, in so far as it represents a necessary element of a natural institution, and this no matter what form the State authority takes. Because of this we are under an obligation to respect the authority and obey the laws of the State. But because State authority has divine sanction, it is limited by the law of God; it is limited by the natural rights of the

individual and of the family. When it oversteps these limits, its authority ceases, for the law of God is incapable of being contradictory, and there cannot be a valid conflict between State authority, which is indirectly derived from God, and those natural rights which spring out of man's nature and the nature of the family, and so are directly derived from God. This is a very important point to remember, for it forms a very large element in determining and limiting the powers exercised by Governments over the communities they govern.

Society and the State sprang, as has been said, from that natural need of association and mutual help which is inherent in man. This fact determines the functions of the State. The State exists for two purposes: first, to safeguard the rights of its members; secondly, to promote their well-being. Liberal economists limited its functions to the protection of rights. The State was, in their view, a kind of policeman to keep order in that free play of human activity which they regarded as the most efficient means of procuring prosperity. In effect, such a State afforded no protection for the weak. The unchecked competition which was the practical result of their theory, left the weak at the mercy of the strong. It is this fact that has broken down the individualist regime.

Unlimited individualism offended the conscience by the tyrannies and oppressions it occasioned. State intervention in commerce had again to be resorted to, as witness the Factory Acts, and the long succession of laws destined to mitigate the evils which had arisen. The Catholic sociologist is a State interventionist. Regarding the end for which civil society exists, he sees that it is to promote the temporal well-being of its members. This implies the protection of the weak against the strong. The State, according to the Catholic view, has for a prime function the duty of regulating the activities of the community so that justice

shall prevail, so that oppression shall be prevented, so that each individual shall be allowed to fulfil his divinely appointed end, and shall be allowed access to all the means that are necessary to secure that end. In the words of a celebrated Catholic economist,¹ the State has the duty not so much of doing, or of letting be done, as of helping things to be done. It has the duty of doing those things that private enterprise cannot do efficiently, of carrying out those public services that it can do better than private individuals. It has the duty of non-interference in those things that can be done, and are being justly done, by private enterprise, and of helping those things to be done which require the co-operation of the authority in order that private enterprise may be carried to success, or in supplying the defects which properly conducted private enterprise still exhibits as the result of economic causes.

The Catholic is very jealous of undue State interference. Especially does he view with dislike the interference with the exercise of those natural rights which are associated with man's spiritual nature. Human liberty exercised in harmony with God's law is the Catholic's supreme care. This is why Socialism is so abhorrent to the Catholic mind. Just as the Catholic is a State interventionist in those things that are necessary to protect the natural rights of man, so he is an anti-Socialist because, under Socialism, the State assumes a supremacy that is not in accordance with those natural rights, and would prevent their free exercise. Liberatore says (*Pol. Economy*, p. 132): "The State has authority over the rights that come from itself. It has no authority over the rights that come from Nature, rights that precede the State in history and in reason."

The authority of the State exists for the benefit of the citizens, just as the authority of the parent exists for the

¹ Baudrillart, quoted by Antoine, p. 76.

benefit of the children. This Catholic view of the State and its functions has been admirably set forth in the Encyclicals of Pope Leo XIII. The Pope declares plainly for the exercise of State authority for the protection and assistance of the largest body in the State—the workers. This fact is recognized. M. Leroy Beaulieu, a distinguished French political economist of the Liberal school, writing about Pope Leo's teaching, said: "It would be a misrepresentation to deny that Pope Leo is in theory and principle an interventionist at the same time that he is a democrat. And in that," he adds, "Pope Leo follows the tradition of the doctors of the Church and the theologians, who almost all have assigned to the State the right of watching over the well-being of the different classes of the nation."¹

Private Property.

One of the greatest factors in the stability of the State is the institution of private property. The Catholic teaching about it, therefore, may be briefly set forth because, although the Church has always recognized the right of property, it sees just as clearly as any Socialist that the abuse of private property has contributed very largely to the distress and disorder of modern society, and has led by a process of reaction to that negation of the right of private property which is the essence of Socialism.

The Catholic holds that the power to hold private property is a natural right of man. It springs from the necessities of his nature, it is required for the stability of the family, it is the result of that foresight and judgement which distinguishes man from the brutes, and leads him to provide not only for present needs, but for future ones. It is a right that has the recognition of Scripture, the support

¹ Quoted in Antoine, *Cours d'Économie Sociale*, p. 61.

of universal history, and the sanction of all law. But while the Church maintains man's natural right to hold property, it also insists upon the obligations which accompany the possession of property. The evils of the system of private property arise from a false idea of its nature. Men have come to look upon property as something absolute, something without limitations or restrictions. This is wrong. All property is held in trust from God to be applied to its rightful end—the maintenance of human life. The old Roman law, which made property absolute, which gave the right of enjoyment, of use, and of absolute disposal in accordance with the owner's will, is not accepted by the Church. St. Thomas teaches that ownership is private, but that its use is common. The land, for instance, may be privately owned, but its products must not be *exclusively* enjoyed. Property is limited by the law of justice, which imposes on the owner the duty of rendering to each one what is his due, and by the law of charity, which ordains that the necessitous shall have the use of all that is altogether superfluous, all that is not required for the lawful needs, present and prospective, of the owner. Now, human law partly, but not altogether, enforces the duty of justice. The moral law alone enforces the duty of charity. The moral law is often disobeyed. The world has become so accustomed to the false idea of property that it resents what it calls interference with the "sacred rights of property." But the rights of property are only sacred when they conform to the law of God which makes them sacred—that is, to that moral law which imposes the obligations of justice and charity upon those who possess.

Charity.

One word about that much abused term, "charity." It is usually most wrongheadedly confounded with almsgiving.

Almsgiving is a very small part of charity. Charity means love, it is a virtue that expresses itself on the one hand by the love of God, and on the other by the love of our neighbour as ourself. True charity shows itself in personal service, service to God, service to our neighbour. This service is not, we must remember, a counsel, an advice, it is a command. Our Saviour said, "Thou *shalt* love the Lord thy God"; "thou *shalt* love thy neighbour as thyself." So that we are all under an obligation to practise it. This obligation increases in extent as our means of practising it are more abundant.

It is not degrading to be the object of loving service. Yet from a mistaken notion of the nature of charity we often hear it spoken of as if it were an outrage on the honour of a man either to exercise it or to be the object of its exercise. It is the impulsion of divine charity that has brightened the history of the Church, and redeemed the often sordid history of mankind with the lives of thousands of heroic men and women who have at all periods of the Church's history sacrificed everything for the love of God and the service of their neighbour. This, then, is the virtue whose practice limits the power and privileges of property and makes it tolerable as a human institution. If the Catholic view of property does not prevail, property is doomed. It is only by practising the obligations of property whilst enjoying its rights that it can be justified as an institution.

The Question of Labour.

We come now to the question of labour, with certain aspects of which Christian teaching is concerned. In the first place Christianity changed the esteem in which manual labour was regarded. At the time of our Saviour's birth the Roman Empire, which was the great world power, was

based upon slavery. Practically all manual labour was performed by slaves, and it was considered unworthy of any freeman to engage in manual occupations of any kind. But Jesus Christ, a carpenter and the "Son of a carpenter," God become Man, chose the lot of a workman and a condition of poverty as the circumstances of His Incarnation. He chose fishermen as His apostles. The redemption of man, the Fatherhood of God, the brotherhood in Christ, were preached as a gospel to the poor. Thus manual labour was dignified and exalted, and what had come to be regarded as a curse, was put in its proper place as an honourable means, chosen by God, whereby man should fulfil the obligations of human existence; as a means of reaching his final end. Just as the rich were the objects of warnings and threats, threats most unusual in the mouth of our Saviour, so the poor were the object of His constant solicitude. The honourableness of poverty, the dignity, rightfulness, and necessity of labour were taught by Christianity from its very beginning. These teachings, as they spread abroad, began to produce their effect upon the social organization. Slavery began to decay and finally to disappear from the whole Roman dominion. From being a dishonourable estate, labour was by Christianity raised to an honourable one. This lesson was taught by example as well as by precept. In the early centuries the monks set an example by engaging in labour, and in some of the monastic communities not only agricultural labour but trades of all descriptions were followed. Labour, then, in the Christian idea is honourable and necessary, and no man is exempt from it. No amount of wealth excuses from occupation of some kind; every man is bound to work out his salvation in doing some service to the community.

It is important to make a distinction in the use of the word "labour." Labour includes all human effort pro-

ductive of values; it means not only muscular labour (in which sense it is often carelessly used), but also intellectual labour, inventive labour, directive labour. So long as effort results in production of value, whether such value takes the shape of material goods, or immaterial values—whether, for instance, it results in cotton goods, or the services of a nurse—it answers the definition. Now, just as property has its rights and obligations, so also has labour.

Duties of the Rich and the Workers.

This part of the subject cannot be better concluded than by summarizing from the Encyclical on *The Condition of the Working Classes* what the Pope says as to the duties of the rich and the workers. The labouring man is told:—

1. He must carry out honestly and well all agreements freely made.

2. He must not injure capital, nor the person of an employer.

3. He must avoid riot or disorder in promoting his cause.

4. He should shun those evil leaders who work upon the people with artful promises that usually end in disaster and repentance when it is too late.

The rich and employers of labour are told:—

1. To remember that workpeople are not slaves.

2. That in every man they must respect his dignity as a man and a Christian.

3. That labour is not undignified, but to the Christian mind an honourable thing enabling man to sustain life uprightly and creditably.

4. That it is shameful and inhuman to treat men like chattels or machines; as something to make money by, or as so much muscular or physical power.

5. That workmen, being creatures of God, must have leisure to fulfil the obligations of piety, and must not be exposed to corrupting influences. They must not be led to neglect their homes or squander their wages.

6. Workpeople must not be so employed (a) as to over-tax their strength, or (b) to engage in work unsuitable to their age or sex.

7. The employer's great and principal obligation is to pay to each what is just.

"Rich men and masters must remember," says the Pope, "that to exercise pressure for the sake of gain upon the needy and destitute, and to make one's profit out of the needs of another, is condemned by all laws human and divine," and "To defraud any one of wages that are due to him is a crime which cries to Heaven for vengeance."

8. The employer must religiously refrain from cutting down the workpeople's earnings either by force, fraud, or usurious dealings.¹

Wages and Wage-Contracts.

The last two paragraphs of this summary bring out very strongly one of the great causes of social evil, viz., the frequent insufficiency of wages and the unfairness of many wage-contracts: that is, the agreement as to wages made or supposed to be made between workpeople and employers. This brings up a very important principle which demands a few words, viz., the principle of working by contract, the wage system.

When employers and workpeople make an agreement which takes the form of wages paid for service rendered, Catholic writers hold that it is not the bodily service of the

¹ *The Condition of the Working Classes*, pp. 14-15. C.T.S., 1d.

worker or the muscular power that he uses in his work which is the matter of the agreement, but the share in the utility which the workman helps to create. Thus, in a mill, the weaver is not paid for hiring his bodily powers or his power of working to the employer; he is paid for the value he produces in the cloth manufactured. This is an important distinction, which, however, cannot be further pursued here. But this much may be said: many masters seem to think that payment of wages gives them an almost absolute dominion over those they employ. This is not so. As the statement of the nature of a wage contract shows, the employer and worker stand upon a basis of equality, not in positions of superiority and inferiority.

Further, in order that a wage contract shall be morally lawful, that is, a just contract, it must fulfil these three conditions: (1) It must be entered into without any compulsion, either physical or moral. (2) With a full knowledge of the meaning of the contract. (3) And under circumstances that leave the parties free to engage in the obligations that the contract imposes. Now, certain important conclusions follow from these principles. First, an employer cannot take advantage of a worker's necessities to offer him an insufficient wage. Such an action would be, in the words of the Abbé Garriguet (*Régime du Travail*, pp. 57-8), "a shameful exploitation of the needs of the poor and a crying iniquity." Second, the employer is not allowed to profit by the ignorance of the worker to engage him at a wage falling below the normal standard. Third, even if the worker is free physically and morally to enter into a wage-contract, that is to say, if there is no force or fraud, he has no right to contract for a wage less than the standard rate of remuneration for his services. And even should it happen that he is able to support himself and his family on less than the standard wage—even in this case he is not always justified in accepting less than the standard

wage. For such action on his part tends to lower the standard of wages, and thus do harm to others who cannot live on the wages that he finds sufficient.

The Standard of Wages.

To conclude our consideration of the principles that underlie the practical recommendations of Catholic sociologists, something must be said about the standard of wages. A just standard of wages is determined by two of those natural rights mentioned earlier: (1) the right to live, (2) the right to marry and found a family. Upon these two rights Catholics lay down that a man's wages must be sufficient to satisfy his claims in nature; they say that the standard of wages should be a living wage—that is, sufficient to support in frugal comfort and decency a normal family. This question is discussed by many Catholic writers; they are in practical agreement on this principle. It has been most adequately expounded in English by the Rev. J. A. Ryan in his interesting book, *The Living Wage*.¹ I will cite one quotation in illustration of this view, the opinion of the late Cardinal Manning. After quoting from the Encyclical these words of the Pope, "Let it be granted, then, that as a rule workmen and employer should make free agreements, and in particular agree freely as to wages: nevertheless there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort," the Cardinal adds: "This is immediately further explained as 'sufficient to enable him to maintain himself, his wife, and his children.' We have here," said the Cardinal, "the measure of the minimum wage. It must be sufficient to maintain a man

¹ Macmillan, 4s. 6d. net.

and his home. This does not mean a variable measure, or a sliding scale according to the number of children, but a fixed average sum.”¹

Speaking generally, we may say that in practice Catholic economists and statesmen claim this minimum. It is known as the “*salaire familial*,” that is, wages sufficient to maintain a family.

We have not, of course, in the preceding sketch by any means exhausted the questions of principle which lie at the root of Catholic Social Reform. But we have touched on the principal points, and with this we must here be content, for the practical side of Catholic Sociology awaits our attention. We have now to consider in what way the Catholic economist and the Catholic statesman propose to remedy the social disorder.

Briefly, the whole social question being one of unmerited poverty, we must seek in its solution some method of preventing that poverty. Prevention is the first necessity; if that fails we can then relieve it. Prevention is the work of justice, relief is the work of charity. Both will always be necessary, no matter what form of social organization is adopted (I include Socialism); but charity should not be called into action till justice has had its rightful activity. Poverty that is preventible may be classed under four heads:—

1. Poverty from unemployment or ill-paid work.
2. Poverty from sickness and infirmity.
3. Poverty from old age.
4. Poverty that follows the loss of a bread-winner.

If we go back to our principles we shall find that at the root of our troubles there lie—

1. A neglect of the moral bases of social relations.
2. Individualism, for a long time unchecked, expressing

¹ Cardinal Manning, *Leo XIII on Labour*, p. 14. C.T.S., 1d.

itself in (a) competition, (b) in an unnatural supremacy of capital over labour.

3. The failure of the community acting as a State to protect the interests of the weak, and, as consequence, an improper advantage given to the strong.

The Aims of Catholic Social Reform.

Catholic Social Reform aims at counteracting these three factors for evil in the State. Accordingly Catholic sociologists seek to secure :—

1. A proper acknowledgement of the moral law and submission to its teachings as expressed by the Catholic Church, which alone teaches with authority.

2. That restraint shall be put upon individualism by promoting co-operation in production and corporative action.

3. A just and well regulated State intervention to suppress evils and to promote the well-being of the workers, who form the great majority in the State.

These are the three principles of action. Their first aim is to secure a return to the Christian moral order in social relations. The divorce between morality and business must be ended; the observance of the dictates of justice must be restored. To secure this moral revolution is a heavy task, which falls primarily on the Church as a teaching authority. But the task falls also upon every Catholic, nay, on every Christian, for without the co-operation of individuals and of statesmen in promoting social peace and restraining social injustice it will be impossible to secure the desired end.

The second remedy is a return to co-operative effort by means of corporations. Two dangerous extremes in social organization are to be avoided—the individualism out of which our present system has grown, and a stifling central-

ized authority whose supremacy would strangle all initiative. We must seek to set up in the State a power that will maintain a position midway between these two. We do not want to be starved by individualism, nor throttled by bureaucracy. The re-establishment of professional organizations is the best way to secure this.

This idea of professional organization includes several aims. The first of these is immediate, the others are in the nature of future developments. The immediate object of professional association is the formation of trade and professional unions which shall include all the workers. The Catholic Social Reformers all advocate obligatory association. That is to say, it is not to be left to individuals to be inside or outside a professional or trade union. All must be members of it, and not only the workers, but the employers and the managers. It is only thus that these unions can be made effective. For their ultimate purpose is to unite all those engaged in the production of any particular goods. Thus all workers, managers, and employers in cotton manufacture would be members of one association. Such an association, governed by delegates from all departments, would regulate all the details of production of cotton; the wages to be paid, the hours to be worked, the conditions of apprenticeship. Their decisions would in the schemes proposed have the force of law. Every worker, in every branch of industry, would have to be a member of his own Trade Union. Now several results would follow from this. Wages, hours of labour, the conditions of work would be uniform; better provision could be made for regular employment. It is laid down as a general principle that each industry should bear the cost of maintenance of its workers, whether employed or not.

If this principle of organization were adopted the way would be cleared for abolishing many of the evils of the present system, while retaining most of its advantages.

It is too much to be hoped that such associations can immediately be formed. But they represent the end to be aimed at. The first step to be taken is the obligatory organization of workers in Trade Unions and the obligatory association of masters in Employers' Unions. Delegates from both these bodies should meet in conference for the settlement of trade questions. One of the great aims of Catholic Social Reformers is the more equal distribution of wealth. Thus it is hoped that from the association of employers and workers would ultimately arise a system of division of profits that would represent a more equitable payment than the present wage system. Under this system, too, the workers would gradually acquire a capital interest in the concerns they worked for. Most of us are familiar with Mr. Belloc's plea for the ownership of land and capital, not centralized in a governing body, but distributed over the whole body of workers.¹ Such a proposal implies a system of co-operative production apart from any State ownership.

Furthermore, with the development of such a system of professional and trade corporations the Catholic school advocates a system of professional representation on the governing bodies of the State, so that commerce will have a supreme voice in all economic legislation. Under such a system we might hope to see a second chamber in this country in which the representation would be drawn from all the professional corporations, and in which the workers' representatives might occupy a seat in a reformed House of Peers—composed not so much of hereditary Peers as of industrial Peers.

Along with the establishment of these powerful professional corporations Catholics argue for a great restoration of self-government to localities. This we have in England to a large extent. The evils of officialdom are very obvious

¹ See his *Examination of Socialism*, p. 14. C.T.S., 1d.

and very oppressive in many Continental countries, and it is to remedy these that the extension of local powers to the community is sought. Next to this development of organization of industry in corporations, resembling in principle but not in detail the old Trade Guilds of Catholic times, the school of Catholic Social Reform has a programme for the amelioration of the present lot of the worker. At present reforms must come through Parliament. These reforms have been set forth in programmes, some of which are being embodied in laws where Catholics are powerful enough to accomplish it: I instance Germany, Belgium, and Austria. Here are the principal ones.

Limited Liability Companies.

1. The regulation of limited liability companies. Many evils have arisen from the existence of these companies, where the owners of the capital are completely dissociated from the productive work of the company, where there is not that intimate and human relation that ought to exist between an employer and his workers. Such companies are run with one view only, the extraction of profit; the only interest the shareholders have is the dividend they get out of their shares. That responsibility which rests on property—in shares just as much as in land—is lost sight of in a limited liability company, and the interests of labour, the human element in production, is entirely subordinated to the interests of capital, the non-human element—a reversal of nature that Christianity cries out against.

The organization and working of such companies needs regulating so as to ensure that shareholders shall not be considered to the exclusion of the workers who make those shares profitable.

Normal Minimum Wage.

2. Catholic Social Reformers all advocate the minimum wage. They consider that the State should determine the normal minimum wage below which no industry shall be carried on, but they would leave to the professional organizations the task of determining the minimum wage for each trade.

Maximum Working Day.

3. They demand a maximum working day, to be determined in the same way as the minimum wage: that is, a normal maximum, with a special maximum for each trade. It is obvious that some occupations need a shorter working day than others, keeping in mind the principle laid down by Pope Leo that workers shall not be taxed above their strength. All night work for women and children should be abolished, and night work for men should be reduced to the absolutely necessary minimum. They would forbid as far as possible all Sunday labour.

Universal and Obligatory Insurance.

4. Insurance against accidents, sickness, unemployment, and old age should be made universal and obligatory. Insurance against the accidents of work they consider should be, as in England, at the charge of the employer. The cost of insurance against unemployment, sickness, and old age they would distribute between the employer, the worker, and the State, but the management of the insurance funds they would leave in the hands of the trade organizations, with State supervision if necessary.

Proper Housing of Workers.

5. They demand the proper housing of workers, this to be as far as possible a charge against the industry in which they are employed.

Land and Credit Banks.

6. They propose the establishment of land banks and credit banks, whereby the people could obtain capital to engage in production, as a safeguard against the concentration of capital with its consequent industrial power in the hands of too few people.

Now, these are the main lines upon which the leaders of the Catholic parties in Germany, Austria, Belgium, Holland, and France are proceeding. What has been said gives you a pretty fair idea of their aims, many of which they have advanced some degrees towards realization.

Catholic Social Reform presents itself in two ways—first as a series of principles, secondly as practical proposals. The aim of this pamphlet has been to give some notion of what these principles and proposals are. They supply a solid and safe basis upon which to proceed, providing on the one hand for that security for the worker that is absent from our present system, while on the other hand safeguarding the rights of individuals—increasing, in fact, the liberty and power of individuals. The proposals which have been set forth afford a solution which is a happy medium between the oppression from which the community has suffered under an individualist regime, while avoiding the oppression it would have to endure under a Socialist organization.

For Catholics in this country who wish to assist in the spread of these Catholic principles there is only one danger ahead. That is the secular spirit that at this moment dominates the party of reform. Liberal and Labour parties are poisoned with the false principles that social reform has nothing to do with religion; that the State can be reformed on a secular basis; that the State has the right to educate the children, and that a secular education is the only education it can provide. We say that these are false and

poisonous principles, and we are bound to have them cleared from our course before we can give effective assistance to those who advocate reform. Reform without religion is doomed to failure ; it is only the principles that religion teaches, the spirit that religion creates, that can make any social organization tolerable, and it is the first duty of all, but especially of Catholics, to keep this fact before the public mind, to impress it upon the public conscience.

Sowing the Good Seed.

Let me conclude with the eloquent words of one of the most ardent of Catholic social reformers, the leader of the French Christian Democrats, the Abbé Naudet: "May the blessing of God be on the work of those who labour for the re-establishment of Christian principles in the economic and social order. Shall we see the results of their efforts? No one can say ; but this is certain, that these efforts will not be vain. The seed cast in the furrows is a small thing, but it is this seed which produces the harvest. We must expect the task to be hard and prolonged. Even with the invincible strength of truth for its support the good we seek will not be soon attained, for it has against it the evil tendencies of human nature. But God helping us, we shall attain it. Perhaps it will be our lot to face many storms ; at this moment the horizon seems shut in by dark, dense masses of threatening clouds, but we know that behind these clouds there shines the glorious sun, and that sun is the Church of God. Even across the profound darkness, the kind and beneficent influence of our Mother already makes itself felt. There is in the world a new movement of life, like that mysterious movement of the wheat which in springtime disturbs the soil as the tiny blade and ears force their way to the light.

At this very moment, when the bankruptcy of so many ideas that were once regarded as certainties is proclaimed, the eyes of many are turned to that holy mountain from whence the venerable figure of an aged Pontiff holds up to the world in his outstretched hands the pale mystical image of the Crucified One. They wait; they listen; they begin to feel that there, and there only, is the secret of the future to be found. May Jesus Christ be praised."¹

¹ Abbé Naudet, *Premiers Principes de Sociologie Catholique*, p. 61.

PENNY PAMPHLETS ON SOCIALISM.

Leo XIII on Labour. By Cardinal Manning.

Christian Aspects of the Labour Question. By Abbot Snow, O.S.B.

My Catholic Socialist. By R. P. Garrold, S.J.

My Catholic Socialist Again. By the same.

A Dialogue on Landlords. By the same.

Some Thoughts on Progress. By W. S. Lilly, M.A.

Socialism. By C. S. Devas, M.A.

Socialism. By the Rev. Joseph Rickaby, S.J.

Socialism and Religion. By the Rev. John Ashton, S.J.

A Dialogue on Socialism. By the Rev. J. B. McLaughlin, O.S.B.

The Catholic Doctrine of Property. By the same.

An Examination of Socialism. By Hilaire Belloc, M.P.

Plain Words on Socialism. By C. S. Devas, M.A.

Some Economic Criticisms of Socialism. By A. P. Mooney, M.D.

Some Ethical Criticisms of Socialism. By the same.

The Catholic Church and Socialism. By Hilaire Belloc, M.P.

Three Socialist Fallacies. By the Rev. Joseph Rickaby, S.J.

The Socialist Movement. By Arthur J. O'Connor.

THE CATHOLIC DOCTRINE OF PROPERTY¹

BY THE REV. J. B. McLAUGHLIN, O.S.B.

It would seem that there is need for a simple statement of the Catholic doctrine on the subject of property. Some of our people are being touched with Socialism, and their talk makes it evident that they have no knowledge that there is any such Catholic teaching. They do not even see the bearing of the snatches of Catholic teaching that they come across. I find a Catholic quoting St. Gregory the Great on the neglect of the duties of property, evidently under the impression that he is denying the right of property. The speaker comments as follows: "If Victor Grayson had said that in the twentieth century, the Catholic Church would have rung with denunciation; and if I in those old days had contended that private individuals had a right to the common land I should have been told that I was setting myself against the Bishops." It is useless to tell such a man that the Church is unchanging, that the teaching of St. Gregory is the teaching of Pius X. We must tell him that he cannot hope to understand what he is quoting until he has grasped the teaching of the Church as a whole. Will he take the trouble to do this? There is little hope of it in an unthinking age when most men are habituated to a position of irrational compromise in religious matters and employ an armoury of mutually destructive arguments to attack their neighbours on the right hand and on the left.

Some minds ask why there should be a Catholic doctrine of property at all and what the Church has to do with State ownership and private ownership. Tell me: are you not pleading for justice for the worker and denouncing the

¹ Originally printed in *The Catholic Times* in the form of sermons.

present system as wrong, unjust, immoral? Then you are arguing a question of justice and injustice, right and wrong, a question of morals; you have entered the domain of the Church. In matters of morals she is to us Catholics an infallible guide. Do not think, then, that she has left us without a clear statement of principles as to the rights and duties of property. Where will you look for her principles? If you are a Catholic you will ask them from the living voice of the Church now speaking; for that is the Catholic rule of faith. If you are a Protestant you will select isolated passages from the Scriptures and the Fathers and understand them in your own sense, making "prophecy" of them by private interpretation; for that is one Protestant rule of faith. And you will assure the living Church that she does not understand her past sayings and the teachings of her Founder; asking her to recognize her own fallibility and to let you lead her back to the truth.

We shall consider the doctrine under four heads:—

The Right to Daily Bread (p. 2).

The Right to Own Sources of Supply (p. 7).

Founded on Natural Law (p. 8).

Sacred from State Law (p. 11).

The Duties of Ownership (p. 14).

Property gives power over others (p. 14).

Duties of Charity (p. 17).

Duties of Justice (p. 19).

Voluntary Communism (p. 22).

The last chapter deals with the

Difficulty of Understanding the Fathers (p. 26).

I. The Right to Daily Bread.

1. Let us first be clear as to the difference between the right of managing or controlling property on the one hand and the right of using and enjoying it on the other. The two are quite distinct. You may have one without the other. In a family the children have the use of their clothing, but not the control of it. The parents have the control, but not the use of it. My right to enjoy the use of a public park or library gives me no right to manage and control it. The Prisons Commissioners have the control of the convict's cell, but not the use and enjoyment of it. The distinction of the two rights is recognized by all

schools. What change does the Socialist ask for in regard to the means of production? This. In order that every individual may have the use of them, let no individual have the control of them; let the State take control. That is, the right of use and enjoyment for every individual; the right of control and management for the State. Now, it is evident that either of these rights may be called in question. You may question my right to use the park or you may question the Council's right to manage it. In writing about property a man may discuss the right to use things or he may discuss the right to control them. And the reader must know which of the two he is discussing. When a Socialist attacks private control of property do not think he is attacking your private enjoyment of your daily bread. That is simply to misunderstand him. There is a type of Socialist who turns on us with a sneering congratulation that at long last we understand this distinction between control and use. Yes, we understand it. Not at long last, but from long, long ago, from the Apostles and the Fathers. To them and to us it is a commonplace. But it has to be insisted on for your sake. You, who see it so well in your own argument, cannot keep it in mind while you read ours. When we speak of monopolizing the use of things you take our words about the control of things. When we say the use is for all men you understand that the control is for all men. If I misunderstood your demand for public control as a demand for public meals and public beds, very rightly would you ask me to understand you before I criticize. But when you fill pages with what the Fathers have written you take no trouble to see which they are speaking of, the use or the control of property. When they denounce selfish use of property you say they are attacking private ownership. And when we point out the blunder you have nothing but a sneer for our fine-drawn distinctions and scornful laughter for our suggesting that a Socialist does not understand.

We shall deal first with the right to use things to meet our daily wants, and afterwards with the right to possess permanent property. As to the first, the Church teaches that external things were made by God to supply the needs of all mankind. From this two things follow.

Whoever owns property inherits with it the duty of seeing that it does its appointed work of supplying the needs of men.

And a man in extreme need has the first claim on the things that will relieve his need, no matter who may "own" them.

2. This doctrine, that private property is still at the service of all the needy, seems strong. It will seem stronger when we have it in the words of the Teachers of the Church.

St. Thomas Aquinas (*Summa*, II II, 66, 1 and 2) asks first, "Is the 'possession' of external things natural to man?" and secondly, "Is it lawful for any one to 'possess' anything as his private property?"

From comparing the two questions it is evident that in the first "possession" only means making use of what we need, while the second deals with taking exclusive possession and control of permanent things. With this in mind let us read St. Thomas's answers.

"I. Is the possession of external things natural to man? An external thing may be considered in two ways: (1) As regards its nature. This is not under human power, but only divine, which all things obey absolutely. (2) As regards its use. In this man has natural lordship over external things. For by his understanding and by his will he is able to use external things for his own purposes, as being made for him. For always, as we have seen, the less perfect are for the sake of the more perfect; and this is the argument Aristotle uses (*Politics*, I) to prove that possession of external things is natural to man. This natural lordship over other creatures, belonging to man because of his reason, wherein lies his likeness to God, is made plain at his creation (Gen. i.), where it is said, 'Let us make man to our image and likeness, and let him be over the fishes of the sea,' &c.

"II. Is it lawful for any one to possess anything as his private property? In regard to an external thing man has two powers. One is the power of managing and controlling it, and as to this it is lawful for a man to possess private property. It is, moreover, necessary for human life, for three reasons [which he proceeds to give]. The other power man has over external things is the using of them; and as to this a man must not hold external things as his own property, but as every one's, so as to make no difficulty, I mean, in sharing them when others are in need. Whence the Apostle says (1 Tim.): 'Charge the rich of this world to give easily, to communicate their goods,' &c."

3. It is useless reading St. Thomas rapidly. But a careful reading of these passages will show that he is mapping out the ground scientifically. So far he has laid down that the use of lower creatures to meet his own wants is a natural right of man. That private property in the sense of private control and management is lawful; and necessary. That the property so owned still remains what God made it—a source for supplying man's needs. So that private ownership is only a "stewardship and governance" of things that were made by God for a definite purpose. This he makes yet clearer when he comes to set forth the doctrine that a starving man may and must use his neighbour's goods. It is worth while translating his statement of this doctrine (II II, 66, 7):—

"Human law cannot repeal natural law or divine law. Now, according to the natural order determined by Divine Providence, lower things are meant to satisfy the wants of men. Therefore the division and appropriation of these things which comes from human law does not affect the fact that a man's wants must be satisfied from such things. Therefore the things which some people have beyond their own need are by natural law liable for the support of the poor; whence St. Ambrose says, 'The bread that you hold back is the bread of the starving; the clothing that you lock up is the clothing of the naked; the money that you bury is the ransom and deliverance of the wretched.' But since the needy are many and they cannot all be relieved with the same thing, the applying of each man's property to the relief of the needy is left to his own judgement. Nevertheless, if there be a plain and urgent necessity, such that it is clear that a present need must be relieved by whatever means is at hand (for instance, when personal danger threatens and there is no other help), then a man may lawfully relieve his own necessities with somebody else's property, whether he take it openly or secretly; nor is this really theft or robbery."

4. The newspaper Socialist is quite capable of reading these passages triumphantly as if they denied the right of private management of property, whereas they affirm it as strongly as can be. Observe exactly what St. Thomas does say of private ownership in the sense of control and management: It is lawful. Further, it is necessary. Even for the relief of the needy, the management of each man's property

is left to his own judgement. Except in urgent necessity. But on the other side he says to the private owner, Do not imagine you can change the nature of your property. It was made by God to meet men's wants: it is put under private management to carry out that purpose, not to defeat it. All human law is to find ways and means how, when, and where to carry out the divine law; not to defeat the divine law. As the manager's duty is to arrange ways and means to carry out his chief's orders, not to defeat them. If this property is yours, then you are answerable for seeing that it supplies the wants of men.

We shall have to build on this principle when we come to consider the duties of property. For the present the important thing is to see that it is for Catholics a foundation principle. By it the Fathers judged the rich. On it Pope Leo XIII bases his plan of reform.

5. The axiom that "All things are common in extreme need" has been misunderstood. The real meaning is clearly stated above by St. Thomas. When "it is clear that a present need must be relieved by whatever means is at hand: for instance, when personal danger threatens and there is no other help"—then whatever means is at hand is common property, and the "owner" cannot refuse the use of it. That surely is common sense. If to save a life we want instantly a loaf, or brandy, or a life-buoy, then it does not matter whose loaf or brandy or life-buoy it is that is at hand; it must be used. Used, of course, for the relief of the needy; not for the world at large. And used for the time of need only, not permanently confiscated. When your life has been saved, you return the life-buoy and pay for the brandy: "In extreme need, all things are common": *all things* of course means all things that are required to meet the extreme need. If there is a man overboard, he must have my life-buoy; but that does not make the whole ship common property. It is no reason for "socializing" the captain's charts. There are sick men in England this moment to whom brandy means life or death; that is a good reason for giving them the nearest brandy, but not for socializing our railways.

Yet I find a Socialist gravely understanding the axiom to mean that because men are starving in England, everything has become public property. It is an instance of the

confusion above mentioned, the inability to bear in mind the distinction between use and control. The Fathers say, If any one is in extreme need, *he* must have the *use* of anything he needs. The Socialist takes them to say, If any one is in extreme need, *the State* must take *control* of all property.

II. The Right to own Sources of Supply.

6. The Catholic doctrine which we are to consider next may be stated briefly in the words of Pope Leo XIII :—

“Man not only can possess the fruits of the earth, but also the very soil. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property.”¹

Two questions arise. Why say that private ownership is a right derived from nature; especially when you teach that God made the world for all mankind? And even if it be a natural right, why cannot the State absorb it for the public good?

7. We have spoken of daily bread, the things man needs for his immediate preservation; to these each man has a natural right, which no human law can destroy. Next comes the question of property which will secure a constant supply of what we need. Does my need of wool give me a right to own sheep? Does my need of sheep give me a right to own pasture?

Here there are two facts to be taken into account. The first is that what is used by all is soon destroyed. The pasture that is ample for me will soon cease to be a pasture if it is used by every one. The well that supplies me will never have any water in it if the whole town tries to use it. We have more modern instances in the destruction of fisheries that are open to all, the destruction of forests and of wild cattle in America. Pocock tells us that at the present moment the cow pastures in the Western States are being destroyed by the intrusion of sheep.

The second fact is that property in private hands

¹ *The Condition of the Working Classes*, pp. 5, 37, 11 (C.T.S., 1d.).

becomes more productive. While the wild cattle are killed off, the domestic herds multiply. While the common pastures are eaten bare, the enclosed land produces tons of hay. It is important to see the reason of this contrast. A public apple-tree will never have ripe fruit on it, and will never be dug about. Why should I leave the fruit to ripen? If I do not take it some one else will; it will never ripen. Why should I try to improve it by digging and pruning? It will do no good to me; nor to any one else, since the fruit is never allowed to ripen. There is no encouragement for even the unselfish to nurse and develop common property; there is a strong motive for the selfish to extract all they can from it.

These two facts, that a man depending on public sources cannot be sure of getting a living, and that the same sources in private hands are far more productive, justify the next point in our doctrine—that a family has a right to appropriate so much of the sources of supply as will secure for it a permanent livelihood and make it independent of all others. My need of to-day's supplies gives me the right to hunt and capture wild game. So my need of continual supplies day after day gives me the right to seize any unoccupied source of supply and make it a source of continual supply.

8. As this is the point where our teaching is in direct opposition to Socialism, we must look into it in detail. Why do we say that I have a natural right to take what Nature has provided for mankind? The answer is that Nature's provision for mankind must include provision for me. If Nature intends these to be sources of supply, I am only carrying out Nature's intention when I make them into permanent sources of supply for me and mine. It is exactly like appropriating daily bread.

The eatable things of this earth, plants and animals, are the food provided by Almighty God for all mankind. They are of no use until some one takes possession of them and makes them food not for all mankind, but for himself personally. It is pure nonsense to challenge a man's right to do this: to say "You have stolen mankind's rabbit and are cooking it with mankind's firewood." For if the rabbit and the firewood are to be jealously reserved for all mankind, and no individual is to be allowed to appropriate them, then every man of us will starve in

ference to the rights of all mankind; which is pure nonsense. Daily bread for mankind implies daily bread for me. And my taking possession of a share is simply the carrying out and giving effect to the principle that these things are daily bread for all mankind. Nature made them mankind's food: "*Natura ius commune generavit.*" My seizing for my own use makes this rabbit my personal and private food: "*usurpatio jus fecit privatum.*" And this is not in any sense usurpation, nor going against nature. It is using the reason and other powers which Nature has given me to carry out Nature's intention.

All this applies to permanent sources of supply. The world is full of things that can be developed so as to give perpetual supplies. Land to make hayfields and cornfields; timber to make houses and boats; wild things from which to breed domestic herds. These are all possible sources of supply put by Nature within man's reach: "*Natura jus commune generavit.*" But they will never be actual sources of supply till they are taken under control; just as the rabbit is not actually food till somebody captures it. The field will never be a hayfield unless I can prevent mankind from camping in it and making bricks of it. The tree will never be a canoe unless I can prevent mankind from using it as firewood. My captured sheep will never become a flock unless I can prevent mankind from eating them. So if these things are to be developed and produce the abundance they are capable of producing, they must first be withdrawn from mankind at large and taken under somebody's control and possession. The man who says "I will enclose that land and make it keep my whole family beyond fear of want" is carrying out and giving effect to the principle that Nature has put means of perpetual supply within reach of all mankind. As daily bread for all mankind implies daily bread for me, so sources of supply for all mankind implies sources of supply for me. In both cases, if you ask "How did this rabbit come to be yours?" or "How did this field come to be yours?" the ultimate answer is the same: "I took it, and therefore it is mine." "*Usurpatio jus fecit privatum.*" And in both cases this taking is the method marked out by man's reason for carrying out the natural purposes for which these lower things were made. Nature has given me wants which must be supplied. Nature has given me

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my reason, to see that the sure means of supplying my wants is private property. Therefore do we say that my right to use that sure means is from Nature, a natural right.

9. To set forth this teaching concisely, here is a patchwork from St. Thomas (*Summa*, II II, 57, 3, and 66, 2):—

“By Nature’s law everything belongs to every one.”

“This does not mean that natural right requires everything to be owned publicly and nothing to be owned as private property; but that the distinguishing between different properties is not done by the natural law.” “For if this field is considered simply in itself, there is nothing in it to make it belong to this man rather than to that. But if it be considered with regard to convenience of tilling it, and peaceful using of it, in these respects it has a certain fitness to belong to one rather than another.” “Now to consider a thing [not merely in itself but] taking into account what follows from it, is the special work of reason. And therefore this considering too is natural to man because of his natural reason, which dictates it.” “So private ownership is not against natural right, but is a development added to natural right by the working of human reason.”

And here is St. Thomas’s summary of the proof that private ownership is not only right but necessary. We have quoted part of it already:—

“In regard to an external thing man has two powers: one is the power of managing and controlling it, and as to this it is lawful for a man to possess private property. It is, moreover, necessary for human life, for three reasons. First, because every one is more earnest in looking after a thing that belongs to himself alone than a thing that is the common property of all or of many; because each person, trying to escape labour, leaves to another what is everybody’s business, as happens where there are many servants. Secondly, because there is more order in the management of men’s affairs if each has his own work of looking after definite things; whereas there would be confusion if everyone managed everything indiscriminately. Thirdly, because in this way the relations of men are kept more peaceful, since every one is satisfied with his own possession; whence we see that quarrels are commoner between those who jointly own a thing as a whole.

“The other power man has over external things is the using of them; and as to this a man must not hold external

things as his own property but as every one's ; so as to make no difficulty, I mean, in sharing them when others are in need. Whence the Apostle says: 'Charge the rich of this world to give easily, to communicate their goods,' &c." (II II, 66, 2).

10. It may be objected that the arguments given as justifying private control of the means of production were evidently framed without any thought of social control as a possible alternative. These arguments simply emphasize the difference between control and no control, management and no management. They do not face the question of private management or public management. It may be perfectly true that control and management are necessary to make property productive ; does it follow that this control and management must be private and not social?

No. Social control is a possible alternative, and in any given case it is matter for free argument whether it be a desirable alternative. You do not come into conflict with Catholic doctrine by enlarging State property, but by trying to abolish private property.

But the argument given above does not merely prove the need of control. It proves the right of every man and every family to establish that control. Thus: Every man and every family have the right to secure their own subsistence. To secure their subsistence control of property is necessary. Then every man and every family have the right to establish that control over any sources of supply not yet occupied.

11. This leads us to the next point. If they have this right, the State cannot take it from them. We are here at one of the fundamental differences of principle between Catholic and Socialist. To the Catholic, the State is the preserver and defender of rights ; to the Socialist, the State is the giver of rights. Let us set out the Catholic view.

I have my rights because I am a man, not because the State gives them to me. The family has its rights because it is a family, not because the law allows them. The individual comes first, the family next, the State last. The family must preserve and respect and accommodate the rights of its individual members. The State must preserve and respect and accommodate the rights of individuals and of families. In the family the father has his right to respect and obedience, not because the family has elected him, but because he is a man and a father. The child has a right to

the family food and clothing (to the use of these, not to control them), not because the family so decides, but because it is a human child. Similarly in the State, the family has its right to support itself, not because the State decrees so, but because it is a family. The individual has a right to go from place to place, not because the law allows, but because he is a man. The father has the right to educate his own children, not by gift of the State, but because he is a father. Men have the right to form unions, not by virtue of a statute of Queen Victoria, but because they are by nature social animals.

12. This Catholic doctrine that our rights are ours by nature, and that the State can neither give them nor take them away, is really assumed by all parties. We are told that the present evils are in part due to landlord-made law. As Leo XIII puts it, the capitalist party "is even represented in the councils of the State itself." The result is capitalist law, class legislation. But why should you call class legislation unjust? You, who say the State is the giver of rights? If the State is the giver of rights, it has given these men these rights, and so these *are* their rights; there is nothing to object to. And if the State has given no rights to the working classes, then they *have* no rights; and if they have no rights, then their rights cannot have been invaded, and there is nothing to complain of. If the State will now make working-class laws, these of course will be just, as the others were just. But not more just than the others; you cannot ask for the change in the name of justice. The State gave those rights: so they were right then. The State gives these rights: so they are right now. But why should you say one is more just than the other? On your principles it is like saying one is more law than the other. They are equally law, therefore they are equally right.

No one, of course, talks such nonsense as this. But it is necessary to insist on tracing out fully the nonsense that comes from putting a demand for reform side by side with the doctrine that our rights are given us by the State. For the ordinary Socialist will join with us at this point to denounce unjust laws; but he will not face here the question of where we get our rights, because he wants to maintain on another page that the State is the giver of rights, and therefore may take away the right of private property. If a man will pin himself to that doctrine that our rights

are given by the State and can be taken away by the State, and then will turn to the question of reforming our laws, he will find that he has cut himself off from ever calling any law unjust or unrighteous.

13. Catholics are in no such difficulty. Our rights are ours by nature. We need the State, not to give us our rights, but to defend them, preserve them, accommodate them. If I so use my right to the highway as to destroy your right to it, the State must defend your right. With the best of good will it may be hard for both to use the highway without interfering with each other: here, then, is work for the State, to regulate traffic so as to secure to all their right of thoroughfare. If the father so uses his right of control as to destroy the child's right to proper food or proper education, here again is work for the State, to defend the rights of the child. We constantly appeal to the State to do this work, to preserve our rights, to arrange in what way they are to be exercised, lest right interfere with right. We have no fear of the State while it acts in this sphere; for this is its proper work, marked out for it by nature. It is natural that in the desert I should drive along whichever side of the road I have a mind, without let or hindrance. It is natural that in a crowded town my power to drive at will should be limited or destroyed by every one else's attempts to do in like manner. It is natural that men should in this confusion come to an understanding and enforce a rule of the road; in order that the necessary limitations of their right may be as small as possible, and that the right itself may be secured to all.

We are not alarmed when we see the State limiting our rights to this or that manner of exercise. Such limitation is necessary to preserve them. We are not alarmed when the State draws the line between two rights, between freedom of contract and a living wage. The line must be drawn in order to preserve the rights of the weak. But let the State quit her proper business of preserving our rights, let her attempt to take them away, as though she had given them, and we are in arms at once. If she would solve the traffic problem by saying "Every one shall stay at home," we answer: "That is an order you have no right to make. Nature has settled that we have a right to get about. It is your business to arrange how we may do it; to preserve our right, not to destroy it."

Just such a remedy is proposed by Socialism. Some men have used the right of private property in such a way as to destroy the right of other men not only to private property, but even to daily bread. Here is work for the State. The Socialist bids her do the work by taking away the right of private property. We answer : " That is no solution ; you did not give the right and you cannot take it away. If you invade our right to private property now you will invade our right to daily bread next. Nature has settled that we have a right to both. It is your business to arrange for the preservation of both ; to limit and accommodate so that one man's right shall not destroy another's ; to protect our rights, not to destroy them."

III. The Duties of Property. Justice and Charity.

14. The purpose of a man in taking possession of any source of supply is to increase its fruitfulness. The well, or the herd, or the field is to supply him more steadily and more amply than it did in its wild state. This increased fruitfulness has important consequences. For the increase is rapid and very great. If the family enclose enough land to keep themselves by sheep farming, and if in a few generations they bring most of this land under cultivation, it will produce supplies far beyond their own needs. When a stranger comes to the place, he will find it easier to get his living by working for them than by enclosing land for himself and starting from the beginning as they did. The labour and the skill he would need for this are many times greater than would be needed simply for helping on an existing farm. So the new-comer would probably ask to work for them. These facts are familiar to us on a large scale. Thus England's produce buys food for her forty millions, though doubtless at one time it could not feed one million. And a little labour here is more productive than much labour in the wild. A man who keeps his family in comfort by eight hours' work could scarce keep himself alone by eighteen hours' work in the prairie. So all our colonies have their unemployed thronging into the towns to share in some one else's work, since they cannot live by their own.

15. The man therefore who takes possession of any source of supply and develops it to secure supplies for

himself soon finds that he has supplies for others also. He owns the source not only of his own supplies, but of other people's. Not that he has stolen it from them ; he has made it for them. His power over them lies precisely in this, that he can enable them to get a living more easily than they could in the wild.

Now apply to this our first principle, that external things were made by God to supply the needs of all mankind. The very increase of fruitfulness is the gift of God ; the farmer has planted and watered, but God gives the increase. And so the man who set out only to provide for his own family finds himself steward and governor over the sources of other men's daily bread ; with power over his neighbours and with duties to them. St. Basil and St. Thomas have explained this by a parable. I translate St. Thomas. He first states the pith of the difficulty based on part of St. Basil's words, and then shows that it is removed by understanding the whole passage. The difficulty is this:—

“It looks as if it were not right for any one to possess anything as private property, for St. Basil says (discussing the words of the rich man : ‘I will gather all things that are grown to me, and my goods’) : ‘As one who should get first to the theatre and hinder others coming, appropriating to himself what is provided for the general use, so are the rich who consider as their own the common goods they have been first to occupy.’ Now, it would be wrong to block the way against others taking common goods ; therefore it is wrong to appropriate to oneself anything that is common property.

“The answer is this. He who goes first to the theatre would do no wrong if he prepared the way for others. His wrong-doing is this, that he hinders others. And similarly a rich man does no wrong if, being the first to take possession of what to begin with was common property, he lets others also have the benefit of it ; but he sins if he excludes others from it without exception. Wherefore St. Basil says in the same place : ‘Why is it that you are rich and he poor, except in order that you may win the merit of good stewardship and he may be crowned with the rewards of patience?’”

16. The first occupier finds that his position gives him a power either to help others in getting their living or to hinder them. He has a duty to use this power for good.

Do not think his duty is to resign this power. That can only mean handing it over to some one else or destroying it altogether; letting his farmed land go to waste again, or letting some one else be landlord in his stead. It is wrong to let it waste; and whoever is landlord must accept the power and the duty. His duty comes from this: that men are in need, and he has power to help them. Because he has stores he can help the hungry, the naked, the harbourless, the sick, or some of them. Because he has farm land, he can find a livelihood for some at least of those who could not win a livelihood on the prairie. And since he can, he must. Again, since the needy are many, and the workless are many, he can only help some. When he has done what he can, he has done his duty as a faithful steward. The others who are unhelped have no grievance against him. For they had no claim upon him except the claim of charity, the claim that comes from their need and his power to help. And since all had that claim, and he has exhausted his power to help, he has done no wrong to the unhelped.

17. Between the two kinds of help above mentioned there is a very important difference. To give bread to the hungry is to support him by some one else's toil. To give work to the workless is to enable him to live by his own. The one is a new burden, making the estate poorer; the other is a new support, making it richer. And if the employment be so arranged that each worker puts into the estate a little more than he takes out of it, its power of producing new supplies and supporting new workers will grow without limit; and the responsibility of the owner for his stewardship and governance will grow likewise. There is also a difference in the receiving of these two kinds of help. A self-respecting man can bring himself to accept the first kind of help only when misfortune has made his position unusual. But he will accept work with an increased sense of self-respect, all the more if he knows that he is giving more than he receives. To be one of the strong who labour for themselves and for all the helpless ennobles him. To share with the helpless the surplus of other men's labouring shames him. And if not, if he is content to ask alms instead of work, we feel that he has lost his manliness.¹ Such duties as these, based on the

¹ For a fuller discussion of this point see "Work or Charity," in *The Ampleforth Journal*, July, 1909.

needs of one and the abundance of the other, are called in Theology by the technical name of Duties of Charity. The word "charity" is used as a word of reproach, and men will angrily reject the help that is offered them in the name of charity. The Catholic view can be gathered from what has been said. Justice requires me to give you what is yours; charity requires me to give you what is mine. Charity means love of one another for God's sake, and it requires us to help our neighbour in his needs. The strong need work; the helpless need to be worked for. It is true charity, therefore, to work for the helpless, and to provide work for the strong. And both of these are duties binding on those who have means to do them. The spirit in which these services should be given and taken we learn from the family. The parents are doing services to the little ones all day long, the healthy to the sick, the active to the aged. The mother does not feel she is lowered by helping her child; nor that she is condescending; but that she is showing her love in the right way. The child is not humiliated at needing help, nor puffed up by being served. These services are given lovingly and taken lovingly. And though to give is more blessed than to receive, still both are blessed. This is the pattern of Christian charity. It is in this spirit that priests and people work each for the other; that the Sister of Charity serves the poor; that truly Catholic employers like Barff or Harmel work for their workpeople. Such service is rendered as between brother and brother; it springs from love, and it breeds love on both sides.

19. This teaching on the duties of charity may be summed up in Pope Leo's words:—

"Whoever has received from the divine bounty a large share of temporal blessings, whether they be external and corporeal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others."¹

Again, Pope Pius X. says:—

"An obligation of charity rests on rich men and holders of property to help the poor and needy according to the

¹ *The Condition of the Working Classes*, p. 18 (C.T.S., 1d.).

Gospel precept ; and so grave is this precept that on the Day of Judgement, according to Christ Himself, a spécial reckoning will be made of its fulfilment.

"Hence the poor ought not to be ashamed of their poverty, or to disdain the charity of the rich."¹

20. So far we have spoken of duties of charity. When the landowner takes men into his employ, at once he will have duties of justice to them.

No one can discuss these questions without using this distinction between justice and charity. It is worth pointing out, therefore, that when a Socialist writer pours scorn on it, this does not mean that he can do without it, but only that his use of it and his scorn of it will be on different pages.

Mr. Blatchford has the gift of indignant denunciation ; and when he finds Pope Leo XIII distinguishing duties of justice and of charity, he uses his gift this way :—

"Is not this a fine jumbling and juggling of justice and expediency and charity, and divine judgements and human law? Does this sound like the language of a man who understands his subject? . . . Give us reason and justice, and they shall serve."

Mr. Blatchford has also the gift of clear exposition ; and a few pages further on he uses it as follows :—

"If the other man's crop fail and he has no food, it is JUST to let him starve. But it is not HUMANE to do so ; nor is it WISE."

But Mr. Blatchford has not the gift of remembering on one page what he wrote on the other, and so he can serenely denounce what he is going to expound, and expound what he has denounced. For observe that justice is just ; and expediency is wise ; and charity is humane. And if it is fine jumbling and juggling to distinguish justice from expediency and charity, what shall we think of your distinguishing the merely just thing from the humane thing and the wise thing? Does this sound like a man who understands his own language, or cares for its truth?

21. An example will make clear the difference between duties of justice and duties of charity. A sick child is left to die of starvation. Every neighbour who knows of it will be to blame if the child is not properly cared for. But the

¹ *Motu Proprio on Christian Social Action*, p. 8 (C.T.S., 1d.).

moment some one, no matter who, provides for it, the rest of us are freed from any duty in the matter. Charity required us to give our own substance to relieve the child's need. If it is no longer in need, we have no longer a duty to it. But suppose the need has become urgent, and the child must be relieved at once or it will die? Then, as we have seen, the child has the first claim on what will relieve it. When we give it the food that will save its life we are giving it its own, and fulfilling a duty of justice. Now turn to the child's father. His position is quite different from ours. He was unjust when he left the child without food. He was withholding not his own food, but the child's. For of course part of the father's substance belongs to the child, just because they are father and child, and when the father withholds it he sins against justice. If another person provides for the child he will feel "This is the father's duty, not mine." And when the relief has been given, the rest of us are conscience-free, but the father is not. We shall expect him to be punished for his neglect, and to repay the expense if it was serious. From this we see the difference between the two duties. Duties of justice exist between two definite persons, such as father and child, buyer and seller, employer and employed, because of their relation to one another. If I neglect a duty of justice I keep back what is yours. Duties of charity arise between any one in need and any one who can help. If I neglect a duty of charity, I selfishly keep back my own property.

Mr. Blatchford's illustration shows the need there is of careful thought. Because the two men are only neighbours, he thinks there is no injustice in refusing aid. In ordinary need, certainly not. But he has chosen a case of extreme need—starvation. And on Catholic principles, as we have seen, if you are starving and I am not, then you have the first claim on my loaf, and my ownership perishes. I am now in possession of your daily bread: the bread I hold back is the bread of the starving; and to refuse to give it is not only against charity but against justice. Pope Leo (*Rerum Novarum*, p. 18) had pointed this out: "To give alms is a duty not of justice (*save in extreme cases*) but of Christian charity"; but, as we have seen, Mr. Blatchford was only moved to scorn.

22. Employer and employed, then, have duties of justice to each other. A full discussion of the duties of employers

to their workpeople will be found in Devas's *Political Economy* (Longmans, 7s. 6d.). Here we consider principles only.

The substance of a fair bargain between the farmer and his man will always be this : the man will get his living more easily than he could by working for himself, and the farmer will improve the fruitfulness of his property more than he could without this new hand. There are limits to the possible wages above and below. If the workpeople are paid more than the estate can stand, if they take out of it a little more than they put into it, it is evident that they will soon exhaust it. It will cease to be a source of supplies. If it is to continue, and to survive accidents, it must be carried on at a profit. This gives the upward limit of the wages that can be paid for any work : they must be something less than the full product of that work. The lower limit is found by consideration of the labourer's duties as a man.

Among the duties of an ordinary man's life are the support of himself in health and in sickness, the support and education of his family, and the making reasonable provision for his old age. His only means of doing these duties is by his life's work. It follows that he is bound to see that his work will enable him to fulfil these duties. And therefore if he sells his work for wages he is bound to demand such wages and such conditions of work as will enable him to fulfil these duties. And the capitalist who employs him is bound in justice to grant these demands. We can now understand the summary given by Pope Pius X in the *Motu Proprio on Christian Social Action*, p. 8 (C.T.S., 1d.) :—

"The obligations of justice binding on capitalists and masters are as follows: To pay fair wages to the workpeople; not to injure their lawful savings by force, or fraud, or usury, whether open or masked; to give them freedom to fulfil their religious duties; not to expose them to moral corruption and the danger of scandals; not to damage their family life or their spirit of thrift; not to impose work on them disproportionate to their strength or unsuited to their age or sex."

Think how much is included in each of these; for instance, how family life is damaged by long hours of work, by married women's work, by underpaying the father and overpaying the boy. Remember that they are all matters

of justice or injustice between the employer and each workman he engages. It will be evident that only employers like Lever or Harmel do justice to their work-people.

23. Neglect of the duties of property, and abuse of the power of property are main causes of our present ills. In the light of Catholic teaching, we can now see what lines of reform are sound or unsound. We have seen that private control of sources of supply is the natural preliminary to developing them; and that the natural result of developing them is the existence of employers and employed. Of such things, recognized by the laws of all nations, St. Thomas says: "There needs no special statute to institute them; common sense itself has instituted them."

This teaching sets the Catholic reformer moving in the opposite direction to the Socialist reformer. With tumour trouble, your ideal may be no tumours. With nerve trouble, your ideal must not be no nerves, but healthy nerves. The Socialist treats employers like a tumour, and aims at having no employers. The Catholic sees that they are like the nerves, a natural development in the social organism, and therefore he aims at having good employers. The underlying principle is that the whole body is kept in health by each member doing well the duties of his position, and not by the State doing his duties for him. The Catholic programme of reform is, therefore, to get employers (and every one else) to do the duties of their position. For this the first thing needed is a sense of duty, without which no man can be prevented from misusing his position. Therefore does Pope Leo XIII say there is no remedy without religion. Next is needed knowledge of the conditions of the work and the workers, and detailed arrangements for local needs, which things can only be managed by joint boards or unions of masters and men in each trade. Then, and only then, comes the need of the State; to enforce and to punish.

Again, he who owns a small source of supply for his family is independent of employers; he who does not is dependent on employers, and this dependence has become far too common. Here also the Catholic reformer moves in the opposite direction to the Socialist. The Catholic policy is to make as many as possible independent by the

owning of small properties. The Socialist wishes to make all dependent on the State.

IV. Voluntary Communism.

24. Though the Church denounces any attempt to take away our right of private property, yet she smiles on the voluntary surrender of that right. For there is a world of difference. To be forcibly deprived of our right is slavery. To renounce it willingly is the highest possible freedom. So the Church, which condemns Socialism as immoral, has always encouraged voluntary community of goods. Here is another confusion of thought which must be cleared up, for we find writers appealing to this voluntary community of goods as a sign that the early Church was Socialist. It is like appealing to the British army to prove that this country favours conscription. There is a vast difference between a voluntary army and conscription. There is the same difference between a voluntary communism and Socialism. Let a conscriptionist ask a recruiting officer, "What is your objection to soldiering?" He will be answered, "My good man, I *am* a soldier, and the cause of others soldiering. I don't object to soldiering, but to forced soldiering." Let him ask the British Government, "Why do you object to an army?" He will be answered, "We *have* an army, and an excellent army. We are glad to see men joining it freely, but we won't have them forced into it." The Socialist is making a similar mistake when he asks me or the Catholic Church why we object to community of goods. I am a Benedictine monk. I have chosen to live in community of goods with my brethren who have chosen me. It is ridiculous to think that I object to it. But I do object to being forced to live in community of goods with others whom I have not chosen and who have not chosen me. And the Church is with me on both points.

She encourages me to defend my right of property against attack, and she encourages me to give it up voluntarily. All that can be said in defence of my right she will say, but she will also say all that can be said of the nobility of renouncing it. She maintains the sacredness of the right, and therefore she can freely praise the renunciation of it. If it were not a right there would be little merit in giving it up. She can speak to me of the nobility

of willingly sacrificing my right just because she has made sure that no man shall take it from me.

25. She encourages community of goods as a counsel of perfection. Our Lord gave counsel as well as commandments. For among lawful ways of living one may be better than another. In such cases there is no commandment to take the better way, but only counsel that those should take it who can. Virginity is better than marriage, but both are good. He who cannot rise to the better, yet does well when he marries. He who can live the virgin life is advised to do so—advised, not commanded. "All men cannot receive this word, save they to whom it is given. He that is able to receive it, let him receive it."

Among these counsels is the advice to be poor. "If thou wilt be perfect, sell that thou hast and give to the poor." The context makes it perfectly clear that this is advice and not commandment. The important sentences are these (St. Matt. xix. 16-21, A.V.):—

"What good thing shall I do that I may have eternal life?"

"If thou wilt enter into life, keep the commandments."

"All these things have I kept from my youth up: what lack I yet?"

"If thou wilt be perfect, go and sell that thou hast and give to the poor: and come, follow Me."

As St. Bede points out, if he came he would be provided for from the common purse, which was carried by Judas. But he need not come. It is not a matter of entering into life, but only "If thou wilt be perfect." Not all men are fitted for it. Not every man taketh this word either, but they to whom it is given. He that can take it, let him take it. And if he take it, let him take it of his own free will. There is no compulsion or obligation save the obligation of generosity that comes from seeing a noble act within our reach. "Whilst thy land remained, did it not remain to thee? And after it was sold, was not the price in thy power?" says St. Peter to Ananias (Acts v. 4).

26. What is this community of goods which the Church calls voluntary poverty? It is the having all things in common in the same way as a family has all things in common. It is the poverty of a child in his own home. The child has a right to be provided for out of the family substance, but he has no share in managing it. What food

he is to have, when he is to get new clothes, what rooms he may or may not use—all these are settled for him. Only he has a right to proper food and clothing and shelter. His poverty is this, that he has no power of providing for himself. He cannot of his own will take a journey nor call a doctor. But when there is need money is given him for these purposes. In regard to the management and control of the family property he is absolutely poor; he has nothing that he can call his own. But in regard to the use of the family property he may be very rich or very poor, as his needs are amply met or sparsely met.

In a religious family there is the same community of goods. Each member is in the position of a child, entitled to be provided for out of the common stock, but with no power to provide for himself. Common meals, the common habit, a cell in one of the common houses, these are his. But he cannot order his own meals, design his own dress, choose his own dwelling-place even from among the several houses belonging to his religious family. He cannot say anything is his own, but distribution is made to him according to his needs. Who is in the father's place in such a family, to manage and control the possession of property? The spiritual father, the Abbot: for Abba means Father.

It is evident that, as a child at home may be poor in the sense that he can call nothing his own, and yet be very richly provided for, so in a community, though the members are poor in having no control over anything, yet the provision made for their needs may be either very small or very ample, varying from the bare necessities of life to the utmost luxury.

27. One great advantage of this system is that very much less managing is needed. The managing which each would need to do for himself if he retained his property can now be left to a few hands. The rest of the family are freed for other works. Also, living in common is really cheaper. The joint property allows a standard of comfort and cleanliness and leisure which would be quite impossible if each managed his own share of the property. The disadvantages of the system are rooted in human nature. First there is discontent with the management. "There arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration."

And so the seven deacons were elected and appointed over this business. Then there is the danger of disagreement. Those who are to live in common must have a common spirit. All communities try to secure this by a long probation of the new-comer, in which one principal point is, Will he get on with us? and shall we get on with him? Even so divergencies of spirit show themselves, and the history of most Orders is a history of subdivisions and separations. If even in a carefully-selected community, all of one religion and of similar spirit, discontent and division yet often arise, what shall we expect when the whole city has become a vast family holding all things in common, and the paternal Council makes the Wesleyans move into the Catholic church and the Catholics into the Drill Hall; or bids the alderman whose mansion is half-empty since his children married exchange dwellings with the scavenger, whose family is outgrowing his four rooms?

28. This is the communism of the monastic Orders to-day, and this was the communism of the early Church. They laid their wealth at the feet of the Apostles, and distribution was made to each according to his needs. Both are absolutely voluntary. If voluntary communism is so good, can compulsory communism be so very bad after all? Is there so very much difference? The Church says the difference is vital. And all Socialists likewise recognize in act that the difference is vital, though in word they deny it. For they have a world now dotted over with voluntary communities, the monks and nuns of the Catholic Church, and they recognize that this is not their remedy for the ills of the world. They do not praise us nor imitate us nor try to spread our way of life. They do not resent attacks on religious Orders as being attacks on Socialism. On the contrary, many of them regard us as leaders of the anti-Socialists. It is evident that when they see voluntary Socialism at their doors they do not accept it as practically identical with their own Socialism. And yet they constantly point to the voluntary Socialism of other ages and other lands as if it were one and the same as their compulsory Socialism, and deride the distinction as mere special pleading.

If any man is content to copy the communism of the early Church, the present Church will encourage him and give him models. And he will soon admire her wisdom in

applying to it our Lord's saying, "Not every man taketh this word."

V. Difficulty of understanding the Fathers.

29. If you would understand the sayings of the Church on any subject, you must bear in mind the two sides of her teaching. When you read about marriage or celibacy, you must bear in mind St. Paul's teaching: Both he that gives his daughter in marriage does well, and he that gives her not does better. That is an intelligible teaching, and the only teaching that adequately corresponds to human nature. If you forget it, you will misunderstand the Church's words. You will mistake every praise of celibacy for an attack on marriage, every blessing of marriage for a condemnation of celibacy.

When you read of the family, bear in mind both that the father must have his honour as father and that he must do his duty as father. This also is intelligible, and the only adequate teaching. If you forget it, you will think that we are undermining his authority when we speak of the rights of the child, or that we are making him a tyrant when we teach the child to obey. So there are pairs of principles that must be borne in mind in reading the Catholic Fathers on property.

(1) It is perfectly right to take property into private control and management. But if you do so, you take with it the duty of seeing that it does its proper work of ministering to the wants of men.

From these principles jointly it follows that the Fathers of the Church say on the one hand all that can be said to maintain the right of property, and on the other hand all that can be said to insist on the duties of property. If you attack the right of property the Church says, "Thou shalt not steal." If you neglect the duties of property she tells you of the rich man who feasted sumptuously every day and was buried in hell. She reminds you that the rich man trying to live a good life has a harder task than the camel trying to pass through the eye of the needle. The Church can and does speak out unflinchingly in defence of the rights of property just because she is equally plain and firm in asserting its duties. It is characteristic of the unthinkingness of our people that a speaker can carry

an audience with him while he explains first that there *is* no right of property, and then that the rich have violated it by appropriating the property of the poor. There is no such confusion in the teaching of the Church.

(2) Justice must be done to all men. But besides justice we need charity.

Justice requires me to give you what is yours. Charity requires me to give you some share of what is mine. It is an outrage to offer a man charity instead of justice. But that does not make charity a bad thing. When full justice has been done there will still be need of charity. For there will always be disease, accident, mismanagement, and therefore there will always be those who, receiving all their due, are still in want; and charity will require us to help them from our own. Do not think, then, that in urging charity the Fathers forget the claims of justice, or that, insisting on justice, they excuse us from charity. The world needs both, and the Church teaches both.

(3) Man can live a good life in any surroundings, rich or poor. But extreme wealth and extreme poverty are potent reasons why men do not live good lives.

Men *can* live a good life, because we have free will. The wealthy and the poor *do* live bad lives because their surroundings are occasions of sin. Since there is much popular science about "victims of heredity and environment," the Catholic teaching should be known. The Church works and bids us work to improve men's surroundings, not as though a man is what his surroundings make him. A man is shaped not by his surroundings, but by what he makes of his surroundings. Now, it needs a St. Francis to make extreme poverty a path to heaven: And to make riches a path to heaven needs a miracle of grace greater than the miracle of the needle's eye giving passage to the camel. And therefore, as the Church tells us individually to remove those surroundings which lead us to sin or hinder our virtue, so she tells us to labour publicly to remove from mankind those extremes of wealth and of poverty which make a good life difficult.

(4) The authority of the State is from God. But it has authority only to preserve, not to destroy, the rights of the family and the individual, which are also from God.

In a good State, therefore, the subject will combine the utmost independence with the utmost loyalty; secure

possession of his own rights with loving championing of the rights of the State. And the Church will maintain the authority of all forms of government, and at the same time will denounce their aggressions and tyrannies.

(5) It is an outrage to be robbed of one's right to property ; especially by the State, the defender of rights. But it is most praiseworthy to renounce one's right voluntarily.

30. It may be well to add a few extracts from the Fathers, partly to illustrate the doctrine we have considered, but chiefly to illustrate the difficulty of understanding them. This difficulty comes from two causes. One is that the ordinary newspaper reader is used to being told what to see, and sees only what he is told to see. He is quite unpractised in seeking out meanings for himself. An Andrew Lang would know that to understand a stray sentence from St. Augustine he must go to the context ; the ordinary reader thinks he can understand it by the light of nature. The second cause of difficulty is that the language and idiom of Latin writers is quite strange to us. It is as different from ours as we may suppose the language of Russian lawyers to be. There is a long tradition of phrases and forms of thought from the early Fathers to the present day which has to be learned slowly as legal phraseology has to be learned. There is no more reason why we should study this language than Russian law language. But one who has not studied it should remember that the chances are as much against his rightly understanding the one as the other. He knows what we now mean by charity, and laws of nature ; but that will not help him to guess what St. Augustine meant by charity, or by natural law. He knows many meanings of "possession," but he cannot understand St. Thomas's meaning in the question : "Is possession of external things natural to man?" without studying the whole chapter and the neighbouring chapters.

The following extracts, if carefully considered, will be found to embody one or other point of the teaching given above.

ST. AUGUSTINE.

31. St. Thomas (II II, 66, 2) quotes St. Augustine (*On Heresies*, 40) as follows : "The Apostolics are a body who have most arrogantly assumed this name, because they do not admit to their membership those who marry or who

possess private property ; like the monks and many of the clergy that the Catholic Church has."

Exactly as to-day : those who condemn private property as immoral are the apostolic in their own eyes, heretics in the eyes of the Church ; while those who renounce it voluntarily are the monks of the Church.

ST. JEROME.

32. St. Jerome (Epistle 151 to Algasia, quoted in the Breviary, 8th Sunday after Pentecost) writes : "Therefore the Gospel goes on : *He that is faithful in the smallest thing, i.e., in things of the body, will be faithful also in many, i.e., in things of the soul. But he that is unjust in the small thing, so as not to give his brethren to use that which was created by God for all ; he will also be unjust in distributing spiritual moneys, so as to consider the person and not the need, in imparting the Lord's teaching.*" Observe the phrase "to use." St. Jerome, like Pope Leo XIII, condemns the unjust steward not for keeping to himself the control of property, but for keeping to himself the whole use of it.

ST. BASIL.

33. St. Thomas quotes St. Basil as follows :—

"Why is it that you are rich and he poor, except in order that you may win the merit of good stewardship and he may be crowned with the rewards of patience?"

Mr. Bruce Glasier, quoting the same passage, stops at the word *poor*. The words that follow make it clear that St. Basil's ideal was the present Church's ideal, that the rich should do their stewardship well ; and not the Socialist ideal, that they should resign their stewardship to the State ; good stewardship, not renunciation of private property. Also St. Basil clearly looks not for social equality, but for good stewardship in one state of life, patience in another. But when these words are omitted, and when Mr. Bruce Glasier says that this is one of the passages that "teach complete social equality and renunciation of private property" it is easy for his readers to believe him and to think they have seen it with their own eyes.

ST. GREGORY THE GREAT.

34. St. Gregory the Great deals with the question incidentally in his book on *The Pastoral Care*. In Part iii

he has a series of chapters on how the pastor of souls is to deal with various characters. These characters he has arranged in pairs, so that we have counsels for the humble and for the haughty, for the obstinate and for the flighty, for large eaters and for small eaters. Chapter xx is "How to admonish those who give, and those who steal," and chapter xxi deals with more complex characters—those who neither covet nor give, and those who give with one hand and steal with the other.

Before reading St. Gregory's treatment through, will the reader clear his ideas by considering carefully the first few lines of it?

35. "One advice must be given to those who neither covet the property of others nor part with their own ; and another to those who, while giving freely what they have, yet steal the property of others. Those who neither covet other's goods nor part with their own must be told to understand well that the earth from which they were made is common to all men, and therefore brings forth food for all men alike. Consequently it is useless for them to think they are guiltless when they claim as their private property what God has made for all : for they take part in their neighbour's death when they will not give what they have received." If he is told that this is frankly Socialist, he will probably see in it only that "the land is common property, and it is sinful to claim it as private property"—Socialism indeed, but not contained in the text. Let us ask, then, what kind of property has the Saint in mind? Does he mean "those who neither covet other people's land and houses, nor part with their own lands"—"give freely their own fields and steal the fields of others"? Or is it rather food, money, &c., the fruits of the earth rather than sources of supply? Suppose for a moment that he means land. "Those who neither covet others' lands, nor part with their own lands." They have land, and others have land. Does he tell them, as a Socialist would, that all their lands alike belong to the State and that their supposed ownership and giving and stealing is like trying to own or give or steal the Town Hall? Evidently not. He has no thought of any one surrendering property to the State ; the giving he has in mind is clearly giving to some one else. Now, giving land to some one else is no nearer Socialism than keeping it yourself ; it is

only a change of landlords. If he is thinking of lands at all, then he is also thinking of landlords, and with no horror.

Farther down, after saying "the earth is common to all men and brings forth food for all men," he adds: "They claim as their private property what God has made for all." Does he mean the earth, or the food? Read on: "They take part in their neighbour's death when they will not give"—fields? or food? Fields to the State? or food to the starving? Evidently the latter. Then, in the first part of the sentence also he must have meant food: "They claim as their own the fruits which God has made for all." And all that follows is made clear by this interpretation. Let the reader now read the whole passage on the assumption that St. Gregory is dealing with the property owner who neglects to see that his property supplies the wants of men, and that he is blaming him not for owning, but for neglecting the duties of ownership; he will find in it much of the teaching we have considered.¹

"The poor who die almost daily are murdered by these men who keep hidden away the food of the poor. For when we give necessities to the needy, we are not making a present, but giving them their own: not doing a work of mercy, but rather paying a debt of justice. So that the Truth Himself when telling us to be careful in our works of kindness says, 'See that you do not your *justice* before men.' And the Psalmist has the same thought: 'He has scattered and given to the poor: His *justice* remaineth for ever.' Speaking of liberality shown to the poor, he would not call it mercy, but rather justice: for it is certainly just that whoever has received should use for the good of all what has been given by the Lord of all. So, too, Solomon says: 'He that is just will never be done giving.' These men must also be told to consider well of the fig-tree that bore no fruit: of which the strict husbandman complained that it cumbered the ground. For a fruitless tree cumberes the ground when the will of a grasping man keeps idle what might be of service to many. A fruitless tree cumberes the ground when a fool keeps under the shadow of his idleness the land which another might develop by the sunshine of good work. These men sometimes say, 'We are using only what is ours: we ask for no one else's. If

¹ *Pastoral Care*, iii, 21.

we do nothing to earn the rewards of the merciful, neither do we do any wrong.' This they think, only because they shut the ears of their heart against the words of Heaven. For the rich man in the Gospel who was clothed in purple and fine linen and feasted sumptuously every day is not said to have robbed any one, but only to have used his own goods fruitlessly; and after this life he was buried in the pit of punishment not for doing anything unlawful, but for giving himself up entirely to the unrestrained enjoyment of lawful pleasures.

"These misers must be warned that, to begin with, they are wronging God in this, that they offer no sacrifice of mercy to Him who gives them all. Hence the Psalmist says: 'This man will not give God his atonement, nor the price of his soul's redemption.' To give the price of one's redemption means to give a good work in return for the grace that stirs us. So John cried out: 'Now the axe is laid to the root of the tree. Every tree that does not bring forth good fruit shall be cut down and cast into the fire.' Let those, then, who, because they rob no one, think themselves innocent, see how the stroke of the axe is at hand: let them leave this sleep of blind security, lest, neglecting to bear fruits of good works, they be cut off from this life, as the roots from their leaf-bearing.

"On the other hand, those who give their own property and yet steal other people's must be warned lest, trying to appear very generous, they grow worse through this semblance of good. For these through a foolish generosity reduce themselves not only to murmuring and impatience, as we said above, but also by stress of poverty to covetousness. What more unhappy than these? Their avarice springs from generosity, their harvest of sins is sown in virtues. They must be instructed, therefore, first to keep their own property like reasonable men, and then to respect others' property."

SOCIAL WORK IN CATHOLIC SCHOOLS¹

BY THE 'REV. C. D. PLATER, S.J., M.A.

How may the boys in our Catholic schools and colleges be given more knowledge of and more interest in the social duties which await them?

Of the importance of beginning our social education at school only a few words need be said. Even those who are most alive to the practical difficulties in the way are agreed as to the desirability of getting boys interested in social work. That these difficulties are not insurmountable we shall show in a moment. At present it will be enough to indicate briefly the need of surmounting them even were they more formidable than they actually are.

We can scarcely hope that the next generation of Catholic laymen will be alive to their opportunities and even their duties as bearers of a great message unless the present generation of boys in our schools and colleges be trained to take an interest in social service. The work which awaits them is not the acquisition of mere technical

¹ The bulk of this paper has already appeared in the *Month* for 1909, from which it is reprinted by kind permission of the Editor.

knowledge, to which a boy's early education need have no direct reference, and which may be picked up in early manhood. Social work calls the whole man into play. It tests his early training. It appeals to character. The appeal may pass unheeded if our boys have not been taught to respond to it. They will brush aside their responsibilities unless they have been trained to welcome them. We are not, of course, here speaking of the spiritual foundation which must precede all really valuable social work. That we take for granted, as something absolutely indispensable. An intimate knowledge of their religion, devotion to the sacraments, piety, self-control—all these we assume. But even pious boys may, in after-life, overlook their social and civic duties unless they have been convinced, during their school days, that such duties exist.

This, then, is the first need: that boys even when at school should be got to realize that they are receiving an education not merely for their own benefit, but for the benefit of those among whom they are to live; that they have, in short, a mission in life for which they are now preparing themselves.

M. Max Turmann, who has done so much of late to promote interest in social subjects among the Catholics of France, gives in his book *L'Education Populaire* (a volume which has been crowned by the Academy), some of the reasons which should urge the directors of Catholic schools to pay more attention to the subject which we are considering. He admits the practical difficulties in the way, but insists upon the need of overcoming them.

"In order to despise these numerous obstacles [he

writes], let these educators imagine for a moment the penetrating force which Catholicism would speedily possess if boys in the colleges were moulded with a view to this action. . . . What could these young men not accomplish if, together with their certificate on the completion of their studies, they were able to carry away with them the firm and heartfelt resolution of working, according to their strength, to win to Christ the nation in which God has placed them ? ”

Besides getting our boys to foster habits of generous consideration for those about them, we must also endeavour to give them some knowledge of the actual conditions of the society in which they will live, and of the ways in which they may propagate the Catholic spirit. Some methods of imparting such knowledge will be suggested presently. But it will be clear from the outset that a boy must not be allowed to lose sight of the realities which await him. Dr. Poock, in an admirable paper on *Sociology as a School Subject*, read before the Conference of Catholic Colleges in June, 1908, lays stress upon this point :—

“ It is most necessary that the generous and charitable side of the character of our boys should not be atrophied when with us. There is danger of this, unless they are constantly reminded that their secluded college life is only intended to make them take a more capable and exalted part in the great world outside, when they have left our walls.

“ It is almost impossible to focus our attention upon some things without losing sight of others. The danger of college life is that in looking after one’s own progress one is apt to forget that of others outside. Hence the student

needs to be constantly reminded that his college career, absorbing, as it does, that period of his life when he is capable of receiving the deepest impressions for good, is only most usefully employed when it expands his heart and mind towards a more efficient service of God and his neighbour."

We have ourselves met several Catholic young men who, after leaving school, have, by a happy combination of circumstances, been brought to take interest in social subjects, and who are now doing excellent work among the London poor. They have been full of the subject, though gratifyingly modest about their own efforts. But their description of the sore spiritual and temporal needs of the poor, and of the wonders that might be worked for their alleviation by Catholic laymen, has usually been followed by the disconcerting question: "Why were we not told all about this at school?"

Perhaps they were told of it. But there was evidently some lack either of enthusiasm or of tact in the telling. Had the message been delivered with a little more conviction or appositeness, these young men and many others like them might have made an earlier acquaintance with social problems. As it is, too many of them never make the discovery at all.

When we speak of social activity, we must not be thought to refer merely to "slumming." We use the term in its widest sense, to include many forms of civic service. There are many who find themselves quite unable to undertake settlement work or S.V.P. work, but who might render excellent service as members of various public bodies.

As Father Joseph Browne, S.J., said in his Presi-

dential Address to the Conference of Catholic Colleges in 1905 :—

“The modern social revolution has altered as well as increased the duties of the Catholic laity. The enormous expansion of our great towns, the development of local government, the devolution of educational and other control upon the people—these things make an increased demand upon the personal activity of the citizen. A host of men is wanted in every district to carry on the work of administration. Are Catholics to be represented among them? If they are not, we shall be swamped by the oncoming wave of secularism. If they are, it is for us to find and train the men.”

Methods of interesting boys in social work will, of course, vary with different cases. But a few suggestions may be offered, based on the experience of some who have succeeded in getting at the real boy through the veneer of convention and reserve.

The boy is a confirmed hero-worshipper. He is susceptible to example, and easily

“rapt

By all the sweet and sudden passion of youth
Towards greatness in its elder.”

Or, to quote from the same poem of Tennyson, he is prone to that

“instant reverence

Dearer to true young hearts than their own praise.”

True, he selects his heroes with some disregard of their actual merits. He will find strange gods among his schoolfellows or in the chronicles of sport. But the instinct is a valuable one, and should be made use of.

We must learn the schoolboy's language and cultivate some insight into his standards and predilections. This done, we can teach him to admire rightly. We can substitute more worthy pictures in his gallery of heroes. By judicious stress on what attracts him most we may win him to a loyalty towards Catholic heroes, living and dead, which will mould his character. Better still if we can bring him into direct personal relation with those who combine a thorough understanding of boy nature with wide personal experience of charitable and social work. Such born leaders of the young are fortunately to be found amongst us. Send a boy to visit them and see them at their work, and the conquest will be almost certain. Best of all if the boy can be got, so to say, to commit himself: to take some personal share, however small, in what is going on. Let him spend an evening with Mr. Norman Potter's Club at Bermondsey and play draughts with the boys there or sing them a comic song: or let him spend a week with those who are helping the Catholic hop-pickers, or with the zealous young promoters of the Catholic Settlements Association. It will be surprising if he does not start a new cult in the school during the next term.

Such work in a school may not be hurried. It is better to act on an *élite* and let these gradually mould public opinion. Too frequent public exhortation may provoke a reaction. Boys are nervous creatures, and the repeated phrase or over-emphasized lesson may annoy them and become a catch-word, linking itself with many unworthy associations, and even provoking a certain amount of innocent profanity. The new element must be assimilated in their own way, and not crammed down

their throats. It might even be well to avoid the employment of definite terms like "social work." It is the *thing* that is wanted ; the verbal description may be left to take care of itself.

The Rev. J. G. Adderley, in *The New Floreat*, "letter to an Eton boy on the social question " (a book of which we should be glad to see a Catholic counterpart), gives a few specific pieces of advice to his young friend which we may here briefly summarize. Those who wish to see them put in a way that would appeal to boys may be referred to the original. They are as follows :—

1. Always to respect the poor and look upon them as human beings. Never to patronize them or talk down to them.
2. To be as anxious to rescue them from evil surroundings and cruel conditions of life as you would if they were members of your own family.
3. Never to encourage those who are responsible for such evils. To avoid buying goods which are obviously "sweated."
4. To believe in everybody's right to get a chance.
5. To look upon wealth as a God-given trust.
6. Never to think that the possession of wealth exempts from hard work. "A rich man has his wages paid in advance." The idle man is a pest to society.
7. Not to look on money as the be-all and end-all of life, but as a means to useful work.
8. To determine to study social questions. "We want more thinkers and students."
9. To bring religion into social work. Such work must be informed by the spirit of Jesus Christ.

These suggestions may be heartily endorsed. We would only remark that the second of them implies a certain exaggeration, and that the third is not perhaps very practical; the average boy is unable to discriminate between goods which are sweated and those which are not. True, he should bear the point in mind for his future guidance; and meanwhile he may be induced to avoid giving unnecessary trouble to servants or being thoughtless of their feelings.

We may now indicate some practical ways in which, according to the experience of those whom we have been able to consult, boys may be given an interest in social work. We may take, as a convenient division, first theory and then practice.

First as to theory. Is this to be conveyed through specific formal instructions on economics and sociology? or can such existing school machinery as essays, debates, and the like be made to secure the desired result? or finally, must we trust merely to personal stimulus and private enterprise outside the regular school course? In this matter there is some difference of opinion.

There are those who say that the times demand a real addition to the syllabus. They advocate set instructions on social subjects and economics. Dr. Poock, in the paper already referred to, writes as follows:—

“If then I am asked, Do I think that the syllabus usually found in our colleges wants revising? I answer, Yes. Those of our students who are on the commercial side must have a more scientific preparation for their business future. The ‘bread-and-butter’ standpoint calls for such advance. This means that Political

Economy or Economics will have to receive a greater share of attention. From the points of view of culture, religion, and social reform also, the study of Economics is becoming more desirable day by day."

Dr. Poock tells us (and he speaks from experience) that such studies may be made interesting to boys :—

"Boys, as a rule, take most kindly to Economics if they are presented to them in a practical manner. . . . Economics and social subjects can be made as humane and humanizing as the humanities, which they need not supplant but only supplement and explain."

Dr. Poock's contention has lately found support in a valuable little book by Mr. C. H. Spence, the Head of the Modern side at Clifton College, entitled, *The Teaching of Civics in Public Schools*.¹ The following somewhat lengthy quotations will, it is hoped, have the effect of inducing those of our readers who are interested in the subject to get the book for themselves.

Mr. Spence pleads eloquently and with knowledge for the teaching of "civics" in our public schools, and points out that "the services of a numerous class who (whatever be their defects) possess as a class a large share of good temper and public spirit, a keen sense of fair play, and a very high standard of honourable dealing and personal honesty, are lost to the State, and our national life is so much the poorer; the country is in want of their voluntary services, they should be taking their part in various civic and municipal activities."

The writer proceeds to show how the school subject of "literature" may be connected with life and used "as

¹ Published by Simpkin, Marshall & Co. Price 1s.

a means of stimulating the imagination, and arousing enthusiasm, sympathy, and kindliness." On the social bearings of the study of history he lays still more stress. He points out that we are apt to treat history "far too much from the constitutional and political point of view, and far too little from the social and economic side." He complains that schoolmasters and examination boards believe that English history ended with the Battle of Waterloo, and that boys leave school knowing nothing of the Industrial Revolution, the growth of the United States, or the welding together of the German Empire. He also pleads for some effort to connect our history lessons with what is happening around us :—

"If a boy is learning about the Poor Law of Elizabeth, it will be well to try and make him understand the present Poor Law and how it works or fails to work. If he is reading of the Black Death and the Statute of Labourers, he had better be given some notion of our present labour difficulties, and learn something of strikes and sweating and wages boards."

Mr. Spence would go even farther. He advocates the direct teaching of "civics," and is able to point to successful experiments which have been made at Clifton College on both the Classical and the Modern sides of the school.

He begins with a warning :—

"Before we begin to teach 'civics,' however, it is well to face the main difficulty. We must keep two things in mind : (1) We have continually to go back on first principles, and show boys by concrete instances what the long words really mean. (2) We have to get them to understand these long technical terms, since without

this knowledge they cannot follow the discussions in the newspapers and reviews."

He then gives examples of the subjects which call for explanation—how laws are made, how a Government is formed, the franchise, the land laws, the duties of the various local bodies, labour questions, and so forth. Technical terms are introduced by degrees.

"After we have cleared the ground a little, it is well to give each boy a copy of *Whitaker's Almanack*, and, using it as a text, explain more in detail such things as the Budget, the National Debt, the various Government offices and their functions and duties, the Civil Service, and the way in which we govern India and the Colonies. A great deal can be done by questions, which should be of all kinds; some supplied by the teacher, more by the boys themselves."

Other methods are suggested; that, for instance, of giving a subject for a set discussion to take place at the end of the week, so that the boys may have time to talk it over with their friends and take sides.

With older boys a more ambitious line may be taken:—

"One can give them lists of technical terms to explain; or passages from books in the school library to read; and it is not a bad plan to cut out special articles on social and economic questions out of the *Times* or the *Morning Post*, and get boys to read them and write abstracts of them. I have sometimes given my form at the beginning of the month a list of suitable articles in the *National Review*, *Fortnightly*, and so on, and they bring a *précis* of one of them at the end of the month. This is not unsuccessful.

"One advantage of the subject is that it teaches a boy to read the daily paper with intelligence, and no longer to regard it merely as a vehicle for athletic news, and in time he grows to prefer good newspapers to bad ones."

Other advantages of this method are noted, and some of the difficulties considered. The paper ends with an eloquent plea for the teaching of "civics" in the public schools. By way of appendix there is a syllabus for a three-term course in "civics," and a list of books useful to the teacher.

How far such formal instruction in "civics" might be introduced into our Catholic schools will depend upon circumstances. The matter is at all events worth considering. At St. Bede's College and elsewhere it has been found that such instruction is practicable and stimulating. "General knowledge papers," including questions on economic and social subjects, would appear to be growing in favour, and the interest which they arouse might well justify some attempt at the more or less systematic teaching of "civics." Such teaching is particularly necessary in Catholic schools, since the welfare of the Church in this country will depend to a large extent upon our success in training the coming generation in Catholic social service. The inevitable reform of the Poor Law will necessitate the formation of an army of Catholic workers to defend Catholic interests and preserve Catholic institutions. We should welcome reform; but such reform may be prejudicial to Catholic interests if Catholics do not take their share in the movement.

It will of course be objected that the formal teaching of "civics" in our schools is quite impracticable. "The

syllabus is already overloaded," the harassed school-master will urge, "examination boards have piled up the agony. Now you require us to teach a new and ominous-sounding subject. Where do you propose that we should find the time?"

To this it may be said that even from the point of view of examinations there is something to be said for the inclusion of "civics" among school subjects. For, as Dr. Pooch and Mr. Spence have pointed out, history lessons and literature lessons will become far more interesting and make a deeper impression on a boy's mind if they are connected with modern instances and illustrated by modern conditions. The problem of the tramp in the days of Elizabeth will present itself with an added touch of reality if it is brought into connection with the problem of the tramp who haunts the cricket pavilion. History for boys is too often kept in a watertight compartment, quite out of relation with life. Boys will glibly repeat information in suspiciously rounded phrases about representative government, taxation, imports, Reform Acts and the like, without having mastered the modern implications of these terms.

Now, examining boards are beginning to recognize this and are becoming quite ready to welcome gleams of intelligence or traces of observation in a history paper. In the case of quite small boys of course such acquaintance with social institutions is not to be expected: history for them had better take the form of story telling. But in the case of bigger boys, and especially in the case of those who are preparing for University examinations, knowledge of this sort is of very considerable advantage in the examination-room. It has been

pointed out that boys from Catholic schools who present themselves for scholarship examinations are notably lacking in a knowledge of "civics," and that this deficiency tells much against their prospects of success. Cases could be mentioned in which Catholic boys sent to University tutors in order to be brushed up for scholarship examinations have been set to read, not Demosthenes or Cicero, or Latin or Greek history, but books like Bagehot's *English Constitution* or Masterman's *Heart of the Empire*. These same tutors have generally gone on to ask, "Why wasn't this done at school?"

Another objection which is sometimes raised against the teaching of "civics" is that boys cannot or will not take in such teaching.

Now experience shows that they certainly *can* take it in. A favourite axiom of a particularly successful teacher is that "nothing is too hard for boys," a statement with which many experienced teachers have been found to agree. When keen interest is aroused boys will face almost anything. A Catholic school may be instanced where the boys, according to the testimony of one of the masters, "will get up pages of dry stuff to make a point in their debates, and how they find time for it is a mystery." The same boys will make a frontal attack in Devas's *Political Economy* or analyze Ruskin's *Unto this Last* without turning a hair. "One boy put in two months' hard work on the Belgian *Œuvres Sociales*, producing twelve folio pages of close analysis." This school, it may be added, is well to the fore in the matter of public examination results.

Hence boys *can* stand instruction in "civics."

Whether they *will* is quite another matter. If the lectures are dull and uninspiring the auditors will display a mulish obstinacy and discover opprobrious epithets for the new course of study. But if the teacher knows his subject thoroughly and can manipulate it skilfully and with enthusiasm, the boys will clamour for more.

This brings us to another difficulty. How is the already overburdened master to find time for acquiring a new subject? He must start, as a rule, from the very beginning, since, as Mr. Spence points out :—

“Public schoolmasters are the most ‘uncivic’ of men. I know, indeed, of one schoolmaster who has been several times a Mayor, but he is, like the Phoenix, unique. I am thinking myself of standing for a Parish Council, but I see no prospect of being elected. The civic activities of most of us are limited to serving on Grand Juries or Quarter Sessions.”

This is a very serious difficulty. Yet Catholic schoolmasters who have made such strenuous efforts to keep abreast of modern requirements will not grudge the farther effort when once its importance has been realized. The Catholic Social Guild has already published a list of books on social subjects for their guidance, and is ready to give them any further assistance that they may require.

This part of our subject may be concluded in the words of the Headmaster of Clifton College, the Rev. A. A. David :—

“[Our young men] are not interested in the practical problem of local government and social organization largely because of ignorance. They do not care because

they do not know. I believe that by a certain amount of systematic instruction boys may quite easily be stirred to a real and intelligent interest in these great (perhaps the greatest) questions of the day, which may lead many of them later on to take an active part in their solution."

So much for formal instruction in "civics." That such instruction, given the atmosphere, is practicable would appear to be the conviction of many who have given attention to the subject.

Nevertheless, informal instruction should generally precede (and continue to supplement) formal, since the right atmosphere must be created in a school before the specific teaching of "civics" will be acceptable.

But how to create this atmosphere? This is the question which has now to be considered.

Even those who would deprecate any addition to the already swollen list of subjects on which masters are required to give formal instruction must admit that valuable use may be made of such existing machinery as the debating club, prize essays, lantern lectures and the like. Boys may be worked up to a considerable degree of interest by an approaching debate on some subject which is exercising the minds of statesmen at the time—a Licensing Bill, or an Eight Hours Bill, or an Old Age Pensions Bill, or the like. Give them access to good literature and a little direction, and they will work up a case with ardour and discuss it as though they had the settling of the matter. Take them seriously (they deserve to be taken seriously), and give them an initial inkling of the importance of the matter in question. They may then contrive to get a very fair

grip of the subject. The same applies to essays and the like.

Good work of this kind is already being done in several of our colleges, where prizes are offered for essays on social or economic questions. Valuable use is also made of debates, and it is often found that boys show every inclination to respond to suggestions as to individual research.

Interest in social work may readily be stimulated by private conversation.

“Stir a boy’s curiosity [writes a master] and you will be pelted with questions. He will suggest more or less impossible remedies for the undesirable state of things which you have, as vividly as possible, described to him. You must be ready to seize on anything of value that his suggestions contain, and press for more practical amendments. Of course you must be fairly well up in the subject yourself in order to be able to carry on the game. You miss a really educative chance if, on account of the scantiness of your own stock in trade, you endeavour to damp farther inquiry by changing the subject. It would be far better to tell the boy frankly that you don’t know, but that you will look it up. Make him do the same, and then come back to the subject again.”

The little gathering of three or four boys about a master in his room or on a walk has witnessed the sowing of seed which has borne valuable fruit. This is a matter of experience. Take the foremost social workers in any country at any time and ask them to date their first interest in the subject. They will, very often, take you back to some such beginning.

A well-selected library is, of course, a necessity ; and

much may be done in the way of guidance in the selection of books. They need not be forced down the boys' throats : but a little experience will show how boys may be lured into reading them.¹

Special lectures from old boys and others describing social work in which they are actually engaged may do much to arouse interest. Those who have seen the impression created on boys by a lecture from Mr. Norman Potter will need no convincing on this score. But it may be noted that the effect of descriptive lectures on slum life (and the same may be said of visits to settlements, and the like) will depend largely upon the degree to which the boys have been prepared for them. If they are sprung suddenly upon the boys without any previous explanation or without any attempt to let the boys see the importance and interest of the matter, they will lose much of their force. One who has done much to interest schoolboys in social work writes to us as follows :—

“I think the attendant circumstances of poverty are simply repulsive if suddenly sprung upon boys : but if they know the facts theoretically first, the subsequent contact with reality stimulates their ambition of doing something to help. Give them first the idea that they *can* be useful to the happiness of others, and then show them *how*, and few will remain indifferent.”

Coming now to the second element in our social education, namely practice, we are, of course, met by

¹ A list of books on social subjects suitable for Catholic boys' schools has been drawn up by the Catholic Social Guild and will be found in a penny pamphlet published by the Catholic Truth Society, entitled *Books for Catholic Social Students*.

various obstacles which may make it extremely difficult for boys to take part in practical social work during term time. Yet even here something may be done. Occasionally, in favoured circumstances, actual work may be done in connection with the Society of St. Vincent de Paul. More frequently, perhaps, although the boys may not be able to "go to the people," the people may come to the boys. Poor children from an orphanage or a settlement may visit a school and meet the boys at cricket or football and tea. Bigger boys will take pleasure in organizing sports, and will naturally, after a little preliminary shyness, show a kindly and gentle courtesy towards their guests. Their after-comments will reveal the impression that has been made. "Did you see that little chap with the ragged coat tucking into the sandwiches? The poor little beggar told me he had eaten nothing but dry bread for a week, and not much of that. It must be beastly rotten. Why can't they do something for them?" And so forth. The problem has presented itself with a touch of reality at last!

Or might not a school lend its gymnasium and supply old rubber shoes? or keep their old bats for an orphanage? or let a boy or two visit a garden city or a workhouse or an orphanage? or poor people in the neighbourhood? or admit village children to a rehearsal of their plays? or give them a concert? A little expense may be involved. But, somehow, expense does not present such obstacles when it is a question of sending off a team to a match, or giving the cadets an outing, or providing a form with a "spread," or mounting a play. In any case a great deal may be done with practically no expense. We have to get into the heads of boys

(and sometimes of their elders) that it is *personal service* that is chiefly wanted.

This brings us to the difficulties which, as a rule, stand in the way of any systematic attempt to interest schoolboys in social and civic work. These difficulties, of course, vary with circumstances: those of a day-school are not those of a boarding-school; those of a school in a town will differ from those of a school in the country. But speaking generally and with special reference to boarding-schools in the country, we find certain obstacles almost normally present.

In the first place there is the very real but somewhat impalpable obstacle of schoolboy public opinion. Where a tradition of social service has been created in a school, it may be maintained without any very great difficulty. But where it is absent, its creation involves an almost heart-breaking amount of contradiction. Here, again, schools will vary. But is it not true to say that in many schools where the sons of the well-to-do are receiving a liberal education, the traditions, the interest, the atmosphere, the tone, are not entirely favourable to efforts of the sort which we describe? The boys are pulled away in other directions by a complex and baffling array of forces. We are reminded of the eloquent passage in Plato's *Republic* where Socrates describes the many causes which keep young men from becoming students of philosophy. Public opinion is against them, he says in effect. They may be healthy plants, but the soil is uncongenial. The world and its fashions infect them. There may be in some cases a special divine assistance which keeps them true to their better selves. But for the most part they are lured away

by the temptation to acquiesce in the world's ways and accept its standards. And if one were to come to them (continues Socrates) and quietly to tell them that they are really very silly and that good sense is a thing that must be worked for, they would not listen, or if they were to listen and to aim at better things, there would be an outcry from the rest.

Have we not here a picture of the difficulties which beset him who would turn the thoughts of the school *politeia* into the channels of social service? He has to deal with the steady pressure of what at its best is narrowness of horizon and at its worst is snobbishness. It shows itself especially in a sort of tacit assumption among the boys that servants, workmen, and the like, represent an inferior order of beings; and in a complete inability to sympathize with their difficulties and aspirations.

Yves le Querdec, in his remarkable novel, *Le Fils de l'Esprit*, gives a picture of this impenetrable school prejudice of which we speak. He describes a young French boy of noble family, who finds himself in a school where his companions regard the working classes as a mere means to their own enjoyment. These gilded youths have not the least inkling of the responsibilities of wealth. The workers and tenants on their estates are strange alien creatures, put in their place by Providence, and set to toil that their masters may enjoy the world. They are simply *canaille*, and any attempt on their part—not necessarily to rise above their position in life, but to adorn it with some of the pleasantnesses of social converse or literature or art—is regarded as a symptom of a dangerous insubordination.

Norbert, the hero of the story, has had a glimpse of better things. He despairs of influencing his companions, but he cannot reconcile himself to the views of life which he finds current amongst them. He himself takes the Gospel and its teaching as to the responsibilities of wealth and the law of charity quite simply and seriously. He opens his heart to an old priest, who tells him that modern society is riddled with pagan views, which, unhappily, find admission even into Catholic schools. Let him abhor such views, and follow the light which God has given him. He does so, and devotes himself to the service of the poor, despite the sarcasm of his aristocratic relatives.

This unpleasant picture of French school life is, we think, somewhat overdrawn. But there is undoubtedly much truth in it, and some of the features herein described are to be met with on this side of the Channel.

Moreover, even when the school atmosphere is free from this snobbish exclusiveness, there will often be present, from the nature of things, a certain narrowness of horizon. As Dr. Poock writes, in the paper already referred to :—

“A boy’s college life tends to isolate his sympathies from the life outside the college walls, because he has but little contact with such life. The world in which he lives is after all but a very tiny Cosmos. Some of the springs of his mind and of his heart may easily stagnate.”

True, there are certain hard realities of modern life with which we cannot expect boys to have an intimate acquaintance. It is not well to smirch their young

minds with pictures of all the horrors of slum life. Yet at the same time something might be done to prevent their becoming self-centred or sublimely unconscious of evils which they might, in later life, help to remedy.

After all, most boys have commonly a deep fund of generosity. Could we but touch the right springs, it should not be difficult to enlist their sympathy in the sufferings of the poor, and arouse their indignation at the enormous social injustice about them. Indeed, it is among young men that we shall find our best material. There is much truth in the saying of Alfred de Vigny that a great life is but a thought of youth carried out in mature years. If a man has acquiesced in the world's injustice until he is thirty, he will scarcely conceive a generous ardour for reform in later years. He will become callous to the sight of daily suffering. The seeds, at least, of a generous life must be sown in boyhood.

Even snobbishness among boys is apt to be superficial. It is a very different thing from the ingrained and assimilated snobbishness of middle life. It can be cured by a judicious personal appeal. It can be completely burned out by the fires of enthusiasm. Even lower motives may avail to oust it. Tell a boy that his disdain of "the lower orders" is bad form, and that quite the best people are really kind to their servants. Let him know that University men and prominent statesmen are often very keen about social reform. An appeal of this sort may possibly prove effectual where purely spiritual motives are, at first, of less avail. The boy will put his hand to the work, and in the course of it will come to see and to value its spiritual implications.

Anything like honest hard work under good direction will soon remove any tendency to smug self-satisfaction. He will realize that he is a learner rather than a condescending teacher.

But it is probably more frequently the case that a boy's aloofness comes not from snobbishness at all, but from shyness. This shyness is a very serious obstacle, and must be faced by authorities with much tact. General exhortations to the whole school may be of little use. But much may be done if masters can get hold of a few influential boys and lure them on to take the first step. The example will be readily followed.

But here we encounter another difficulty. Our schoolmasters, clerical and lay, are themselves, it may be, somewhat cut off from opportunities of realizing the urgent need of social service, and the ways in which it may be rendered. The pressure of examinations and the increasing demands upon a teacher's time, make it somewhat difficult for him to develop an interest in social questions. This is undoubtedly true. We can only urge upon those who are preparing themselves for the work of teaching boys, whether in seminaries, training colleges, or universities, that they should bear in mind the importance of gaining some acquaintance with social subjects before entering on their work of teaching. It is easier for a busy man to keep up an interest than to create it. As is well known, admirable work of this kind is already being done at Oscott and elsewhere.

It may be said that this same pressure of work makes it difficult even for the well-informed and enterprising teacher to introduce social topics into school work. But this difficulty is not really as formidable as it sounds.

Even without giving formal instruction in these matters during class time, it is possible to bring them to bear on the existing curriculum in a way which will not only arrest the attention and arouse the interest, but will, so far from prejudicing school studies, throw considerable light upon them. Even from the point of view of examinations, there is much to be gained by connecting, for instance, the facts of ancient history with modern instances. So in other fields. To quote again from Dr. Poock :—

“ Much useful social teaching can be imparted to all our lads in connection with ordinary school subjects. History and geography, in particular, lend themselves to such treatment. For example, the knowledge of the principles of modern Socialism helps considerably in explaining the force of the teaching of John Ball, as expressed by his rhyme, ‘ When Adam delved and Eve span, who was then the gentleman?’ and also John Wyclif’s peculiar views of communism in property. Again, the difference between the working out of the French Revolution and the upheaval now going on in Russia can largely be traced to geographical causes. The same causes are considerably controlling the great social changes actually operating in Japan. Many school subjects thus treated from an economic and social point of view derive new vigour and interest, and a much truer and more fruitful presentation of them is the result.”

And equally valuable work may be done by influencing individuals out of school hours, as we have indicated.

A no less serious obstacle is, we fear, often presented by injudicious parents. It is of little avail for masters and others who have control over boys during term time

to instil into those under their charge an instinct for social service, if the results thus obtained are to be stultified during holiday time. True, the holidays are intended to afford rest and relaxation after the term's work. But surely both these may be secured without plunging the boys into an atmosphere of mere excitement and pleasure-hunting. We have heard experienced schoolmasters complain sadly of the havoc wrought in a boy's character through such foolish indulgence on the part of parents. Steadiness and thoughtful consideration for others has given place to a fluid unrest, a craving for selfish excitement, and even a weakening of religious principle. Holidays would be no less enjoyable if they were less out of harmony with the great aims for which Catholic schools exist.

The present writer remembers spending a particularly enjoyable afternoon at a cricket match. There were thirteen a-side, and the pitch left much to be desired. But the interest never flagged. Each team consisted of nine or ten particularly ragged Liverpool urchins—paper-boys, match-sellers and the like—and three or four members past and present of a non-Catholic school which has figured well of recent years in the honours lists of both Oxford and Cambridge. Some of the latter were old boys, taking their holidays from the Stock Exchange, or whatever their business might be. Others were of the present generation and had just come away from their school speech-day. It is all very simple and very enjoyable. The whole thing is run by the Old Boys' Association, aided by the contributions and personal help of the school—a special chapel collection on the last Sunday of term, reports from time to time,

and so forth. A barn for sleeping, a large room for meals, and fields for playing have been lent for the week by a generous benefactor who enters thoroughly into the spirit of the enterprise. The days are filled by healthy out-door sport, and much appreciated (and needed) meals. Prayer in common is not forgotten. The helpers sleep in the barn and take their meals with the boys.

Both helpers and boys gain considerably by the experience. The latter, besides the increase in health and the welcome change from street life, learn much of discipline, orderliness, sportsmanship, mutual consideration. The effect of the moral training makes itself felt even in so short a time.

The gain to the helpers need not be insisted upon. Their task, if it brings its own reward, is all the same not without its demands on patience and tact. One could not help being struck by the entire absence of bullying or nagging, the wise discretion in handling different types of boy, the kind but firm maintenance of order. All these things might be illustrated by a hundred incidents noticed in the course of a single afternoon—slight in themselves, but indicative of a spirit of real sympathy for the poor urchins.

We Catholics surely possess the material for similar work; and no less surely do we possess the motives. Above all, we have in our hands the most powerful means of setting that work on a firm basis, and supplying a boy's deepest needs in a manner unknown to the most strenuous and devoted workers outside the fold. In the sacraments we have the key to many social problems. All that we need is a little more apprecia-

tion of their value, and some slight effort to organize methods of bringing their influence to bear on the poor whom Christ loves.

In conclusion, we may raise the question to what extent Catholic schools might co-operate with one another in social study and work.

In the first place it would be well to discover what exactly is being done in this matter at the various Catholic schools. Even were a general organization, such as a Catholic Boys' Guild, found to be impracticable, it would still be helpful and stimulating to the boys at one school to know what was being done elsewhere.

To this end it is much to be desired that the various Catholic schools should become affiliated to the Catholic Social Guild. Such affiliation could not possibly interfere with their school work, since it imposes no obligations save the payment of a small annual subscription. But it would have the effect of keeping each school in touch with the social efforts which are being made in other schools, and would facilitate any experiments which a school might desire to make in the way of formal or informal instruction. The Guild would provide bibliographies and literature, lectures and, if required, lecturers. It would also form a centre of reference for those who are leaving school and who wish to turn to practical account the lessons they have learnt in the schoolroom or debating club.

Should the Catholic Social Guild succeed in combining the Catholic schools it might be possible, by means of a *questionnaire* and by the slow growth of experience, to draw up a list of practical suggestions for the promo-

tion of social study and work among Catholic boys. The same might of course be done for the girls' schools. The possibilities of inter-school organization would then become apparent.

It is not long since a Report was drawn up by a committee appointed by the Anglican Bishop of South-west to consider "the opportunities that are or may be given to instil into boys the duty of active Christian service."¹ After admitting that there exists "a strong desire on the part of the masters to take every opportunity of impressing their boys with the duty of Christian service," and that many and varied opportunities are made for so doing, especially in the way of school missions and occasional lectures on charitable institutions, the Report continues:—

"We feel that, while every effort is made, and rightly made, to rouse in the boys the feelings of love and charity to their neighbours, little or nothing is being done by study or instruction to guide and direct their feelings into channels in which they will be later of service to their fellow-men and to the State.

"Recent years have seen much ill-informed and misdirected charitable effort, and we have watched with grave concern not only the sad waste of the highest form of human endeavour, but the positive injury to the individual and the community attendant in its train.

"We find in the treatment of the great industrial problems of the day the same absence of that understanding without which we do not believe that their

¹ *Boys and Christian Service*. Price 6d. Copies may be obtained from Rev. W. H. H. Elliott, M.A., Cambridge House, Camberwell, S.E.

ultimate solution is possible. We seem to see a tendency largely to regard industrial distress as something sad indeed, but the inevitable outcome of economic law, or even of God's law, so that man abdicates his reason and his Christianity, and instead of seeking the remedy accepts the evil.

" . . . In regarding these evils we feel that we cannot acquit the schools of a share in responsibility. They appear to us to have overlooked the complexity of life in a modern civilized community, and the bearing of Christianity on the relationships to which that complexity gives rise. They have been content to inculcate a general charity towards neighbours, and a sound moral tone in the regulation of the lives of the boys, but the question, 'Who is my neighbour?' has not received the attention it deserves."

These are weighty words, and should have a special interest for Catholics, who have the advantage of sound social principles upon which to build.

The Committee offers various suggestions as to organization which deserve attention, but cannot be considered here.

So far as Catholic schools are concerned, therefore, what is wanted first is a real facing of the problem, and a concerted investigation into the possibilities of social study and social work in schools. To this end we have suggested that the Catholic Social Guild would form an obvious centre of reference. It might then be possible to go farther, and establish some sort of Guild which would bring the boys of the various schools into touch with each other, and with those who have left school and are taking an active part in social work. Such a move-

ment, if seen to be practicable, would no doubt secure the co-operation of expert workers like Mr. Norman Potter and of the Catholic Settlements Association. In this way something would be done to meet the deplorable shortage of workers which is felt by Catholic clubs such as that organized by Mr. Potter at Bermondsey, or by the Catholic Settlements Association at Hoxton.

In any case, co-operation with the Catholic Social Guild might have the effect of securing a certain continuity between the social lessons learned by the boys at school and the life into which those boys are subsequently launched. Members of the Guild who are engaged in active social work would be able to initiate boys leaving our schools into such work as might be practicable. The boys leaving a particular school would, if possible, be put into communication with old boys of the same school who were members of the Guild.¹ The school authorities would naturally welcome such an arrangement as tending to promote the school spirit, and would take care to supply information as to the boys who were leaving, their circumstances and capacities.

The various school magazines, too, might well co-operate to the same end. A column in each issue recording the social activities of old boys could not fail to stimulate the school spirit. Visits to the school and lectures from old boys who are engaged in social work would produce a like effect.

Use might also be made of the Christmas holidays. The London boys at one of our Catholic schools are

¹ The subject of "Social Work after Leaving School" will be treated in another pamphlet of this series.

accustomed each Christmas to get up an entertainment for Mr. Norman Potter's boys at St. Hugh's. They do so quite on their own initiative, and both entertainers and entertained thoroughly enjoy themselves. The impression made upon the former is quite remarkable: no doubt many of them when they leave school will make opportunities of giving their personal service to the various Catholic social works which are at present so seriously hampered by the lack of such co-operation.

We may conclude by some words from the Report above quoted:—

“We realize that the training we advocate is lifelong, and that only the foundations can be laid in boyhood; and we should like to see the Universities and training colleges and all the general educational organizations for those who are older, especially those for teachers, giving serious consideration to the subject.”

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